AN
AMERICAN
MISSIONARY
IN JAPAN

AN AMERICAN MISSIONARY IN JAPAN

BY

REV. M. L. GORDON, M.D.

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PREFACE.

In the spring of 1891, just before leaving Japan, I made an evangelistic tour of several weeks' duration, accompanied for much of the time by two Japanese preachers. The younger of these had but recently begun work there; the older had done more than any other man to create the Christian communities which had sprung up here and there in that region during the preceding ten years, and was therefore familiar with the religious history of every individual believer in them. As my own knowledge, though not so minute, covered much of the same ground, it was natural enough that, as we walked over the mountains or sipped our tea in the wayside tea-houses, there were many reminiscences of earlier days; of faith, struggle, and achievement, or of unfaithfulness, doubt, and failure.

One evening, after we had spoken to a fine

audience admitted by ticket to the parlors of a hotel, an hour was again devoted to reminiscences, in the midst of which the younger preacher turned to the older and said: "You ought to write this out and publish it for the encouragement of others," a remark which I was glad to second. A little later came the thought, "Would not the American friends of missions be glad to know something of the same story?"

Lying down to sleep with this thought in my mind I awoke before daylight — an unfortunate habit with me on such tours — to find, as I lay there in my bed on the floor of the hotel of Araki Kimbei in Miyadzu, Tango, a book with the title "A Missionary in Japan" written diagonally across the cover, and many headings of its chapters as clearly defined to my mind's eye as this book now is to the physical eye of the reader.

This will explain both the origin and nature of this volume. It is not an autobiography, — I do not suspect the public of desiring a chronicle of my deeds, as the following pages will bear witness. Nor is it a

history of missions in Japan or even of the one mission with which it has been my fortune to be associated; these tasks await more competent hands. It is primarily an attempt to record what I have seen of the wonderful manner in which the religion of Christ is approaching the minds, and hearts, and lives of the Japanese people, and their noble response to this divine and gracious approach.

A secondary aim is to outline the way in which missionaries prepare for, begin, and, with the help of Japanese associates, carry on to success the work for which they are sent out. I have written of necessity from the point of view of one member of one mission, but the book is sent forth with the belief that it is fairly illustrative of the work which the representatives of the various missionary societies in Japan are doing, — *ab uno disce omnes* — and with the hope that I am thus, even during my enforced absence, contributing something to the upbuilding of the Kingdom of Truth and Righteousness in Japan.

In conclusion, it is a pleasant duty to offer my thanks to the officers of the American Board and other missionary societies, including the American Bible Society, for various courtesies received; and also to several of my colleagues whose letters in the "Missionary Herald" and to me personally have given valuable information which I could not always burden the text by acknowledging. Special thanks are due also to the Rev. G. F. Verbeck, D. D., whose paper read before the Osaka Conference on the "History of Protestant Missions in Japan" has been repeatedly referred to and in a few instances quoted.

More than to any one else outside my own family I am indebted to Rev. Dr. Griffis. His most valuable Introductory Note is but one of many ways in which this book has been enriched by his wisdom and experience. The spirit of brotherliness in which these favors were bestowed, I can never forget.

M. L. G.

ANDOVER, MASS.

INTRODUCTORY NOTE.

By his direct, manly, and outspoken story of missionary life in Japan, Dr. Gordon has made a contribution to the literature both of knowledge and of power. The information here furnished is copious, genuine, and at first hand, while to the stimulus of mind and heart which the work affords the writer of this note gladly testifies. Familiar with the modern library of books on Japan, both of the standard and ephemeral sort, he ventures the prophecy that this fruit of the pen is no Jonah's gourd. Nor is it the report of a frightened spy brought back from a land of promise; it is rather the courageous asseveration of a true soldier who, in the name of the Great Captain, says of the land in view, "We are well able to possess it." Having seen and weighed difficulties,

he summons us to the front, not to the rear; to the charge, not to the retreat.

The people want facts, not cant or fancies. Dullness in telling the missionary story should be branded as a sin. The public will always give heed to the man who tells what he saw, not what he went out to see. Japan is not a reed shaken by the wind; not an Oriental merry-andrew, or an odalisque clothed in soft raiment to amuse the sensual tourist or writer; not a false prophet whose gospel is novelty and revolution. A nation has been born, seemingly in a day, but in reality only after long travail of prison-pain, civil war, and agony of spirit. Struggling in newness of life toward a lofty ideal undreamed of even by the men of the Revolution of 1868, Japan is yet to be, under Divine Providence, God's messenger to all Asia. Amid the crowd of books written by modern Pharisees, bigoted and narrow-minded; by Sadducean lovers of lust, who want Japan kept pagan, æsthetic, and morally cheap; by hasty scribblers

of vapid trash, — it is refreshing to meet with the literary work of a liberal Christian, who has been servant and fellow-worker with the serious men and women of New Japan. He sees the truth and tells it.

The writer of this note was not a "missionary," in the technical sense, but was in the educational service of the Japanese government. All the more, from his close personal acquaintance with native princes, statesmen, and the young men who are now prominent in political life, had he opportunity to know of the noble work done by the American missionaries in the development of the nation. Such names as those of Brown, Hepburn, Verbeck, and Greene, are not only household words in New Japan, but, were it not the violation of private confidence, the writer could show how, in grave crises of state, their advice was sought and followed. Dr. S. R. Brown trained some of the very first of the young statesmen of New Japan. Dr. J. C. Hepburn has healed tens of thousands of her people. Of the Imperial

Embassy that made the circuit of the globe and of Christendom in 1872, one half had been Dr. Verbeck's pupils. It seems more like miracle than history to tell that, in Kyōto, where Yokoi Héishiro was in 1868 assassinated for entertaining Christian convictions, there now stand Neesima's Dō-shisha University and many Christian churches; while in Tōkyō, the son of Yokoi preaches the gospel, both as pastor and editor. To find in the first Imperial Diet of constitutional Japan no fewer than fifteen pronounced Christian men, is but to tell, in another way, what God hath wrought through the American missionaries.

For these men have, apart from their holy calling, done a mighty work in the making of New Japan. Not less than Matthew Perry and Townsend Harris, have they incarnated the United States as the Great Pacific Power. They have, by the education of their Japanese fellow-believers in self-support, in parliamentary training, at church-meetings and in ecclesiastical conven-

tions, taught them the arts of self-government. They have helped mightily to prepare the nation for the responsibilities of freedom and the duties of constitutional politics. They have aided Sovereign and Government to maintain social order in a trying epoch, when the old moulds of traditions had been broken, and the ideals and sanctions of ages of feudalism were passing away. When the need was sorest, they brought the priceless boon of Christian ethics. They taught and illustrated Christian civilization while preaching Christ's salvation.

Yes, grateful must all be, who love Christ more than tradition, that true servants of His, like the author, have so faithfully preached the good news of God. It is Christ's salvation, rather than the particular Yankee, or British, or other temporary form of it, which they have declared. "And to each seed a body of its own," has been their rule, after the apostolical model. They have let the Japanese shape their own theology. When most the servants, they have

been consummate masters. Largely through them, it may be, that, under Divine Providence, Christian Japan has yet much to teach us of "the simplicity that is in Christ."

As now the author's enforced absence ends, and he turns his face towards the sunset (yet also towards Rising Sun Land), to take up his work in Kyōto, we wish him God-speed. May he and all the American missionaries in Japan so turn many to righteousness that when they rest from their *labors* their *works* may follow them.

WM. ELLIOT GRIFFIS.

BOSTON: SHAWMUT CHURCH, *September* 22, 1892.

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AN AMERICAN MISSIONARY IN JAPAN.

CHAPTER I.

MISSIONARY LIFE IN JAPAN.

"Is this 'Japan' on your trunk the *Chinese* Japan?"

"Yes."

"Are you going there?"

"Yes."

A pause.

"Going out in government employ?"

"No."

Another pause.

"Are you a tea-merchant?"

"I am not a tea-merchant."

A still longer pause.

"Going out in a missionary capacity, perhaps?"

"Yes."

"Oh, then you don't care for money."

This conversation between a stranger and the writer, while waiting for the train at Council Bluffs twenty years ago, well illustrates the vagueness which prevails in the average American mind in regard to the missionary's life and field of labor. Even a religious journal has gravely announced that "Rev. Mr. —— has gone to labor in China and Japan," as though one Oriental nation were not a sufficient parish for an able-bodied American. And my interlocutor's unhesitating belief in his conclusion, "then you don't care for money," — is it not expressive of a general feeling that missionary life is no more nor less than a refuge for those whose supreme other-worldliness would else necessitate their immediate translation?

This ideal, which is so common among those who have not thoroughly acquainted themselves with the subject, is a natural result of the early history of modern missions. Communication with unchristian lands was slow, uncertain, and uncomfortable. We knew almost nothing about Oriental peoples, save that their doors were shut against our religion, and that they murdered, imprisoned, or otherwise maltreated those who had gone to teach it to them. Men who cared little

about Christianity and nothing about "the heathen," and had no faith whatever in missions, were often ready to give for the relief of their suffering countrymen, even while railing at the folly of their undertaking. And for many years the ground of the most moving appeals, even to Christians, was not the condition of the unchristian [1] world, the wide-open doors, or the successes already attained: it was the hardships of the missionaries.

This period has long since passed away, but it is doubtless still as a rule true that the young missionary goes to his field with the thought of similar trials for himself and family as at least a possibility. If destined for Japan, however, he finds himself in his outward journey traveling under very different circumstances from those of Henry Martyn or William Carey. Instead of the former's tedious voyage of more than nine months on a small, uncomfortable sailing

[1] As is well known, the word "heathen" is practically dropped from the revised version of the New Testament. Unchristian peoples justly object to it as a degrading term, and the writer joins with nearly all his colleagues in studiously avoiding its use. There is a similar dislike — less justifiable, it is true — to the word "native," and in this volume that word also is avoided.

vessel, he goes on a swift and palatially appointed steamship, reaching his destination perhaps within a fortnight of his departure from his native land. The figure used since Carey's time, of the missionary's going down like a miner to the centre of the earth, is no longer appropriate, for steam and electricity fairly annihilate the time and distance which would otherwise separate him from Christendom. Japan, as a member of the Universal Postal Union, takes his letters almost from his door, and brings their answers, as speedily as steamships, steam-cars, and *human muscle* can carry them, quite to his threshold; and the telegraph, with the indispensable Reuter's Agency, keeps him in almost hourly contact with the Western World.

And so it comes about that, although going out prepared for hardship, he finds that the lines have fallen to him in exceedingly pleasant places. He is not without his trials and difficulties, and often they seem so new, and numerous, and varied, that they fairly overwhelm him. But even in these he is fortunate, for, as we shall see, they do not arise from a lack of the necessaries and comforts of life, or mainly from opposition,

or from mental and moral inertia on the part of the people, but are rather the signs and results of the success given himself and his associates. They are fruits of the very life which he came to implant and nourish. The nature and extent of these difficulties will appear as we go on; they are referred to here only for the purpose of saying that, however great and varied they may be, they are unworthy to be compared with the privileges which his life brings him.

The society which sends him out provides him with a comfortable house, and gives him a salary which, though not large, is sufficient for his modest wants. He lives in "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills." Though its wealth is insignificant as compared with that of England or America, and though it is not literally a land of either milk or honey, Japan may still be called a land of plenty. The wants of the people are few and simple, and while, in the rural districts especially, the grade of living is low, the number who suffer for lack of food is comparatively small. Rains are almost sure to come abundantly

in their seasons; the soil is rich and under a high state of cultivation; its waters teem with excellent fish; fruits of a not very superior quality are found in the market every month in the year; except in the north and west, the climate is not rigorous; and so famines have been few in the past, and, with increased facilities for intercourse both between its own provinces and with foreign lands, will be fewer still in the future. There are multitudes of Japanese whom Americans would call poor; there are remarkably few paupers.

The missionary also lives in a land of unique beauty, a beauty which has stamped itself upon the art, literature, and manners of the people. It has begotten in even the unlettered rustic a love for flowers, a love for natural scenery, a poetic and artistic sense unequaled perhaps in any other people. The frequent exhibition in unexpected ways of this love of the beautiful is a source of no small pleasure to those whose lot is cast among the Japanese.

The climate of Japan is the object of almost constant execration by many residents. It does rain occasionally, especially in the rainy season, which some malicious tongues

say may come at any time from January to December. And for a considerable part of the summer it is *mushi-mushi-atsui*, steaming hot, day and night, in a way difficult for an American to imagine. But after all, unless he be a Californian, the missionary is pretty sure to find more days in the year in which out-door life is both possible and pleasant than he has ever before known.

In the winter, on the eastern coast, where most missionaries reside, there is very little snow, and it is a rare day that the mercury falls below 18° Fahrenheit. In the spring the *ume* (plum), *momo* (peach), the *tsutsuji* (azalea), the unequaled *sakura* (cherry) and a host of other flowers, successively lend their hues to the mountain sides; and the valleys which nestle between them — green seas of growing wheat dotted with islands of the brilliant, golden rape — make a picture which, once seen, is never forgotten. And then the autumn! where are there brighter days, or balmier skies, or more bewitching sunsets!

The missionary in Japan is fortunate also in that he lives not among a rude, barbarous, or half-civilized race, but in the midst of a people with a high degree of civilization,

a people possessing in fact two civilizations. One of these is far older and more formal than his own; the other is an attempt to appropriate, under the advice of experts, all that is best in his own. The older, characterized by marked defects which the Japanese themselves are very ready to recognize, also possesses excellencies which each succeeding year of residence enables the foreigner the more clearly to see and appreciate. Carpenters, cabinet-makers, coopers, blacksmiths, masons, all skillful after their manner, wait to minister to his comfort and convenience. The weaver, the painter, the wood-carver, and the brasier, delight his eye and tempt his purse by their inimitable productions. There are dexterous penmen to write down his thoughts; even before the recent introduction of movable type, there were printers to print them, and booksellers who, after the edicts against Christianity were abrogated, were ready to scatter them throughout the land. When he travels he finds hotels everywhere; and while they cannot compete with American hotels either in comforts or prices, to the weary and hungry traveler who is ready when in Rome to do as the Romans do, they are often both inviting and refreshing.

The newly adopted civilization greatly increases these comforts and conveniences. The railway, the steamship, and the telegraph are in many places all at his service. The letter-carrier passes his door a half-dozen times a day. At night the streets are lighted by kerosene, gas, or it may be by electricity. The incomparable *jinrikisha* waits at his gate to carry him swiftly and comfortably to any part of city or country. Such rides as that from Miyadzu along the seashore towards Kyōto, and that over the road which skirts the Bay of Tsuruga, on the way to Fukui, as one recalls them, seem like a dream of beauty.

But, after all, the greatest attraction in Japan is its people. They are, many of them, attractive for what they are, attractive for what they need and for their willingness to receive, and attractive for their possibilities as a people. Their patriotism, their politeness, their refinement, their impulsiveness, their sunny temper, their simplicity, their friendliness, so charm the visitor or sojourner among them, that he finds himself unwilling to become their critic, or to write freely of the darker side of the picture.

The missionary sees, both in these excel-

lencies and defects, their need of Christ, and the opportunity of His Church; and while recognizing the fact that Christianity has not yet borne perfect fruit in America, Europe, or anywhere, he leaves the work of the more complete Christianization of his native land to the thousands able and willing to engage in it, and joyfully and hopefully casts in his lot with the comparatively few laborers in Japan. He is joyful because of his favorable surroundings, the glorious message which he bears, and the immediate success which is given him; hopeful because of his faith in the power of the gospel and the possibilities of the people, the evidences of whose quickened and vigorous life he sees on every hand.

As has already been intimated, besides the "detested exile from his native land," — to use the expressive words of a Yokohama editor, — which one who spends his life in a foreign land necessarily undergoes, and the pain of family separation, which words cannot exaggerate, the missionary has no hardships or privations which call for the consecration usually associated with his work. If these hardships be made an essential element of the missionary life, then we in Japan

are, as we often say, unworthy of the name. Herein is an unrecognized cause of much of the unfavorable criticism of missionaries with which sea captains and others who visit Eastern lands periodically regale the public.[1] They assume the identity of the missionary life with physical discomfort, and that missionary funds are raised to relieve the suffering missionaries; and so, if they find them living in comfortable houses and decently clothed, they rate them all hypocrites, as they certainly would be were the above assumptions true. Such people never look into the missionary's work. They do not take time to examine whether he is fairly well qualified for it, and is zealously engaged in it, or not; the mere fact that he is not living uncomfortably is enough to set

> "The little dogs and all,
> Tray, Blanche, and Sweetheart,"

barking.

It is not here contended that there are no individuals who are fair subjects of criticism,

[1] A large part of the criticism of missionaries and their work is really based upon an utter disbelief in the religion of Christ itself, an antagonism to it both in spirit and in life, and can therefore have no validity in the eyes of Christians. There is no occasion to meet such criticism in a book like this.

but it is maintained that missionaries as a body are living in unselfish devotion to the cause for which they were sent out, and that they are meeting with corresponding success. Whenever visitors examine the work done and doing, the favorable verdict is practically unanimous. It is substantially that of Canon Tristram, which I find in a newspaper as I write: "Of all I have seen I can only say the half was not told me. The solid reality of the work far surpassed my expectations."

But because the missionary in Japan has few or no physical privations to endure, it must not be concluded that consecration is not required for his work. He will find need for all he possesses, and more, too; but it will be to meet intellectual and spiritual difficulties. These difficulties are incident to the bringing of the gospel close to the hearts and lives of those who are so different from himself in language, thought, and traditions, and the planting of the church of Christ among an independent and highly sensitive people.

The wise missionary is content to be, as he has been called by them, the "guest" of the Japanese, their "helper," the "John

Baptist who decreases while they increase," in no wise seeking to have dominion over their faith, but always ready to be simply a helper of their faith, knowledge, and joy. He who takes this subordinate position willingly and gracefully on all occasions, ever believing, hoping, and enduring all things, is not likely to be troubled by any surplus consecration. If, however, he can stand this severest of tests, he will find his work and life such a continual joy that he will be able to say of it what Bishop Phillips Brooks has said of the work of the ministry in general: "In a world where there are a great many good and happy things to do, God has given us the best and happiest."

CHAPTER II.

"MASTERING THE LANGUAGE."

THE young missionary starts to his field filled with enthusiasm, and elated by the thought of preaching Christ's salvation to those who have never heard the good news of God. He may not actually entertain the idea so commonly held at home, that his first work on landing will be to repeat the "old, old story" to the astonished but receptive natives as they kneel in homage at his feet. He may think of his lack of knowledge of the language as an obstacle to immediate preaching. But he has doubtless been encouraged to regard this obstacle as of a very temporary character, and he indulges the pleasing hope that a few weeks, or a few months at the farthest, will find him "speaking like a native."

When he reaches his destination, however, his complacency receives a terrible shock. Geographically speaking, he is now near the people whom he hopes to teach; but, as far

as actual teaching is concerned, a broader ocean than the Pacific still rolls between him and them. As he listens to the shouts of the boatmen who crowd around his ship, or the chattering of the *jinrikisha* men while they draw lots for the privilege of carrying him to his hotel, he understands, as never before, why the Russians call foreigners "the dumb," "the speechless," and say even of modern English travelers, "Look at these people! they make a noise but cannot speak;" and he is ready, without further investigation, to call the Japanese "barbarians," in the sense that the Greeks used the word *barbaros*, that is, as designating all who spoke a language unintelligible to themselves. The language, the language, — what an Alpine barrier to all communication with the people he would teach!

There are, it is true, a few — a gradually increasing number — who understand English, and, eager for immediate results, he may confine himself to these; or he may use one of these English-speaking Japanese as an "interrupter" in preaching to others. With the American theological student who felt that he had "a special call to labor among educated young ladies" as a prece-

dent, why should he not choose some such restricted work? Or he may imitate the example of Scotland's most famous missionary to the Chinese, who, even before he reached his destination, attempted to teach the doctrine of the atonement to the boatmen who came alongside the ship, by going through the motions of washing a garment. But, if he be too wise to depend upon such imperfect methods, he will — unless he has gone there for some special work, such as the teaching of English — determine that even the Alps shall not keep him out of Italy; and so, procuring the best books on the subject, and engaging the best available living teacher, he will tackle the language in real earnest.

And this will seem but the beginning of his troubles. If he secure a teacher who understands English, he will find himself talking in English *about* the Japanese language; learning something of the science of the language perhaps, but making little or no progress in the art of speaking it. Most probably he will be teaching ten times as much English to his "teacher" as he learns Japanese from him. On the other hand, if he employ a teacher who knows no English,

the result will be two persons together in a room with no knowledge of each other's language, and no means of communication except signs and a Japanese-English dictionary, striving to see which can the sooner tire out and disgust the other.

Our friend begins in a concrete way by inquiring the names of the most familiar things about the house, using the one sentence given him by an older missionary, *Kore wa nani to mōshimasu ka* ("What is this?") In answer to this question he is told that the rice on the table is called *meshi.* (All vowels, it should be remarked, have the Continental pronunciation.) Rejoicing in this knowledge, he begins making sentences: "I eat *meshi.*" "The little child likes *meshi.*" "No," says his mentor; "in speaking of a child's rice, it is better to use the word *mama;* 'the child likes *mama.*'" Undiscouraged, the student tries again: "Do you eat *meshi?*" when his teacher stops him, and tells him that it is polite, in speaking to another of his having or eating rice, to call it *gozen.* Having taken this in, he goes on with his sentence-building: "The merchant sells *gozen*," when the teacher again calls a halt, and tells him

that *meshi* and *gozen* are used for cooked rice only, and that for unboiled rice *kome* is the proper word. Feeling that he is now getting into the secrets of the language, he says, "*Kome* grows in the fields," when he is again stopped with the information that *growing* rice is called *ine!*

He next picks up a carpenter's rule, and is told that the foot measure is called *shaku.* He is glad to find that it is just about twelve inches in length, but is nonplussed when he learns that the tailor's *shaku* measures fifteen inches. His perplexity increases on finding that when he sends for a *kin* (pound) of beef he gets five sixths of an avoirdupois pound; if he send for a *kin* of flour, he gets one and one third pounds; while, if he purchase a *kin* of sugar, it is within a small fraction of two pounds. In starting on a journey he is told that one *ri* is equal to two and one half English miles; but if, in passing through certain districts, he be puzzled because of the unexpectedly long distances, he may be told that there it takes three and a half miles to make a *ri.* On the other hand, in ascending Fuji and other mountains the traveler often finds that the real distance is only about one half of that marked

on the milestones, because, as he is gravely told, the ascent requires a double amount of exertion. He finds all of the provinces and some cities with two names each, and the country now divided into prefectures, with still different names; while, till very recently, the main island of Japan had no name whatever!

Filled with dismay and despair at the confusion into which his teacher has introduced him, he turns for relief to the books on the language prepared by European scholars, and reads for his encouragement, from the latest authority upon the subject, such sentences as these: "Japanese nouns have no gender or number; Japanese adjectives, no degrees of comparison; Japanese verbs, no persons." "Strictly speaking, there are but two parts of speech." "The prepositions are postpositions." "Most sentences are subjectless; it is not that the subjects are dropped, but still, 'understood' as in other languages, they do not exist in the mind of the speaker." "The Japanese language abhors pronouns." "The verb is often omitted." "The normal Japanese sentence is a paragraph." The order of the words is often the exact reverse of that in English;

thus, "to give rice to a beggar" would in Japanese be *kojiki ni meshi wo yaru*, "beggar to rice give." Still further, "the Japanese do not write as they speak, but use an antiquated and partly artificial dialect whenever they put pen to paper."

This last remark does not encourage him to cross the border between the spoken and the written languages; but if he would really reach the Japanese people, necessity is laid upon him to know how to read as well as to speak. Let us follow him as he enters this new field of conquest.

He finds that the Chinese ideographs were introduced into Japan in one of the early Christian centuries, and that previously the Japanese probably had no written language. The knowledge of these ideographs places all Chinese literature at the service of the Japanese scholar; while, by various combinations of these characters with forty-eight syllables which are themselves abbreviations of Chinese characters made in the ninth century, a voluminous Japanese literature more or less easily understood is produced. The learner is encouraged by the assurance that while "the number of the Chinese characters exceeds eighty thousand," and there are three

ways of pronouncing and an equal number of modes of writing each one, "five or six thousand characters is a number sufficiently large to answer all the practical purposes of life," and that their study, "if pursued regularly and methodically, will prove not the least interesting and fascinating part in the acquisition of the Japanese language"!

The Chinese language has never been spoken in Japan, but with the ideographs were introduced a vast multitude of Chinese words. These have been incorporated into the Japanese language without changing its structure, and now outnumber the native words. These Chinese-Japanese words — that is, Japanese pronunciations of Chinese characters — are short, forcible, easily admit of combination, and are used especially for scientific, philosophical, and technical terms. They form also the chief part of the conversational vocabulary of scholars. In many cases they have displaced the pure Japanese words even in the mouths of the common people.

One confusing result of this is that there are at least two names for almost every thing and place, and two ways for expressing every idea. For example, the name of a

city which the writer recently visited is written with two Chinese characters which mean "to dance," and "crane." The meaning of these characters gives the pure Japanese (and most widely known) name *Maidzuru;* while the pronunciation gives the Chinese-Japanese name *Bukaku*, which is much used by people of that vicinity. The double names of provinces, already referred to, such as *Chōshu* and *Nagato*, have a similar explanation. It is only American writers ignorant of this fact who speak of the *daimyō* of this province as "Nagato, Prince of Chōshu." This doubling of words extends to the commonest things. Thus "parents" may be either *futa-oya* (Japanese) or *ryōshin* (Chinese).

Enough has been said concerning the Japanese language to enable the reader to appreciate the remark of "A Japanese Boy:" "The Japanese language has not been systematized; should one attempt it he would find it a tremendous task: after my dabbling in languages, in Japanese I prefer to be taught like a babe." He will also understand how it is that the tyro in its study falls into many ludicrous and grievous blunders. A lady friend who was trying to tell

of a calamity in India really said that "the inhabitants of heaven were suffering a sore famine," having used *tenkoku* instead of *tenjiku*. Another friend, intending to buy a meat-broiler, asked for a cat-broiler, not distinguishing between *niku* and *neko*. Another is said to have called for a bath of *mizu ame*, a syrup made of malt, when he intended to say *ame mizu* (more correctly *amamizu*) that is, rain water. A lady wanting some onions was understood by the cook to order "a Shintō priest served up for dinner;" the word in both cases being *negi*, with scarcely an appreciable difference in the pronunciation.

I would not for a moment be understood as despising or depreciating the Japanese language. It has of course a philosophy of its own, however much it may refuse to adapt itself to alien systems. It has few harsh or difficult sounds. With its abundance of vowels it is smooth and musical, and the richness of even its purely native vocabulary is truly marvelous. As spoken by some of our Christian preachers, or by educated Japanese ladies, with all its wealth of polite and refined expressions, it is a delight to hear.

"It is still doubtful to what family of languages the Japanese belongs. In structure, though not to any appreciable extent in vocabulary, it closely resembles Korean; and both it and Korean may possibly be related to Mongol and to Manchu, and may therefore claim to be included in the Altaic group. Be this as it may, Japanese is what philologists term an agglutinative language; that is to say, it builds up its words and grammatical forms by means of suffixes loosely soldered to the root or stem, which is invariable." [1]

The Chinese literature introduced into Japan is very voluminous, including works on medicine and other sciences, history, morals, and religion. There are Japanese works extant which antedate the English king Alfred. I once asked a friend, a Buddhist priest, for the names of some books with which to begin the study of his religion. He brought a list of about two hundred volumes. One work on Japanese history numbers over one hundred volumes. Mr. E. M. Satow classifies Japanese literature un-

[1] Professor B. H. Chamberlain of the Imperial University of Japan, an authoritative writer already quoted in this chapter.

der seventeen heads. But in this he leaves untouched the literature of the new life which has so recently burst forth in Japan, — a life which has transformed the nation's ideas upon almost every subject. When the writer went to Japan, there was but one newspaper published in Japanese, and that was edited and published by a foreigner. Now there are hundreds of periodicals, all of which abound in ideas and words unknown twenty years ago. This has resulted in not only a new literature, but a new language for the new nation.

What has been said will illustrate the linguistic burden that the missionary in Japan has to struggle under. More than one thorough scholar in the European languages has declared that "the Japanese is the most difficult language in the world." Another has said that "one can learn to understand as much of Spanish in six months as he can of Japanese in six years." It will not be thought strange, then, that one of the most experienced and scholarly of the missionaries recently gave to a company of his younger associates the following recipe for "mastering the language:" "Stay twenty years in the country;" or that the Protestant mis-

sionaries of Central Japan have unanimously resolved that, "whether we regard the missionary's health, his efficiency as a worker, or his ability to work harmoniously with the Japanese brethren, it is our opinion that his highest and most permanent success demands that for a period of at least three years he should not be expected to take any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language and people."

CHAPTER III.

THE STUDY OF THE PEOPLE.

THE last thought of the preceding chapter gives us the theme of this. We saw what a heavy burden the study of the language is, and were perhaps wondering why the Pentecostal gift of tongues is not continued so long as there are peoples to disciple for Christ. Many have wished and prayed that it might be so; and yet in this, also, Wisdom justifies herself in the eyes of her experienced children. A veteran of India is said always to have parted from the new recruits who were passing inland to their work with the words, "Good-by. I pray you may do no harm." Each succeeding year brings a fuller appreciation of the appropriateness of this remark. One reason why the missionaries in Central Japan recommend that "for a period of three years the missionary should not be expected to take any responsible charge" is the danger, on the part of those who are unacquainted with the Japanese

people, of unwittingly offending them, and so injuring the very cause they wish to build up.

The Japanese are our antipodes. They are Orientals, we Occidentals; they are Asiatics, we Europeans. They belong to the Mongolian race, we are of the Aryan. Living upon the opposite side of the world, they see the reverse side of the shield to us, and in thought and life approach almost everything from the opposite direction. Their carpenters pull their planes and saws towards themselves, instead of pushing them as do ours. They tie their horses' heads to what we should call the back of the stall, and mount from the right instead of the left side. "They speak backwards, write backwards, read backwards." The left side is more honorable than the right; the best room is in the rear of the house; and "they begin to enter a house, not by removing their hats, but by taking off their shoes." White garments, not black, are the symbols of mourning with them, and laughter is more common at a funeral than weeping. We are the youngest of the nations, and the most unceremonious of peoples. They have one of the oldest of civilizations, one utterly

alien to ours, and an exceedingly formal and elaborate code of politeness which is an integral part of their national life.

The young missionary may go with well-grounded confidence that in morals and religion he has a message for the Japanese. He is justified also in thinking that in regard to education, medicine, hygiene, domestic life, and other important matters he may render them a service. But if he go with the idea that all wisdom is in the Occident he is laboring under a delusion. If he expect that, without waiting to learn anything of the manners and customs of the people, he can at once mount the teacher's rostrum and pour streams of wisdom down the throats of an admiring throng, he is very sure to be disappointed.

Every human soul, by the very fact of its individual personality, has a sacredness which it rightfully withholds from the rude gaze of the world. Manners and customs are one great means of guarding this sacred and mysterious personality. He who disregards them is like the man who forces himself unbidden and unannounced into my parlor. He is in the worst possible position to secure a favor from me. Upon the threshold of

the soul, even the bearer of truth and grace must reverently pause to seek and secure its goodwill if he would find a welcome for himself and his message. It goes without saying that the missionary must recognize in every one whom he would help one equally with himself a child of God, needing and capable of receiving the divinely offered salvation. But he must also recognize and respect the sacredness of the individual. So far as is possible, he must enter into sympathy with him and adapt his message to his condition. This is what Paul meant by becoming "all things to all men." It is the underlying principle of the Incarnation, for "since the children are sharers in flesh and blood, He also in like manner partook of the same." "It behooved Him in all things to be made like unto His brethren." We know how He made himself "the friend of sinners." His parables are an incontrovertible witness to His intimate knowledge of the manners and customs of the people among whom He lived. How can the missionary think lightly of this knowledge in the face of His thirty years of preparation for His work? Adaptation is, indeed, the great law of successful evangelistic work everywhere,

but it is especially important in Eastern lands, where manners are often rated higher than morals. I have been told of the visit of an American traveler to a mission school in China. The boys had been apprised beforehand of the high character, attainments, and position of their visitor, and when he entered they all arose and made him a most profound bow. For some reason, perhaps simply because such a courtesy is not customary in European countries, this urbane Christian gentleman took no notice of their salutation, but began at once to address them upon the excellencies of the Christian religion. "But," my informant went on to say, "his words were completely robbed of their power by this one act of rudeness."

Ignorance of the people, and a carelessness born of ignorance, often offends in this way. How my face has burned as American travelers have come into my recitation-room in the Dōshisha College, and, before a class of English-speaking Japanese, have asked such questions as "Do you find the Japanese apt to learn?" "Are they equal intellectually to the people of India?" "Do they become *real* Christians?" "Are they not fickle?" etc. Even where there is unquestionably

great kindness of heart, a careless inconsiderateness is often extremely offensive. Years ago an American just out of college was employed as a teacher by a provincial government. There were an unusual number of noble families in the city in which he taught, and they and the local officials showed the young foreigner the most distinguished consideration. He, on the other hand, in utter disregard of Japanese etiquette, treated these noblemen as one college boy might treat another. He knew a little of the language, and would use imperative forms of verbs which the Japanese employ only in addressing culprits and menials. He used *sukoshi mate*, about like our "Hold on, there!" to the governor of the province. Having made an appointment to meet a young nobleman at a hotel one morning, he was told on arrival that his friend was still sleeping. Without waiting to be announced he rushed upstairs, pushed back the sliding doors, and with a vigorous punch of his umbrella called upon the sleeper to "Get up!" Years afterward, when this nobleman would tell the story and recall his sense of insult, his whole frame would tremble and his veins distend with excitement as

he declared, "Had it been five years earlier" (before the downfall of feudalism), "I must have killed him."

I presume we have all often violated Japanese etiquette, and offended in some such way, unconsciously. A failure to remove the shoes at the door is one of the grossest acts of impoliteness. On entering a Japanese house, it is humble and therefore polite to sit as near the door as possible; yet we have often failed to do this, and have sat in front of the *tokonoma*, a seat originally prepared for the *daimyō*, and still retaining its honorable nature. This blunder may be compared to that of seating one's self unasked at the right of the host or hostess at a dinner party. Two Japanese gentlemen always lift their hats on meeting, and stand uncovered even as they talk together in the street. It is also the polite thing to remove the scarf before bowing, and even in the coldest building in the coldest weather the greatcoat would be removed before beginning an address. I do not say that we ought to follow them exactly in all these things, but we ought at least to seek to know and practice enough of Japanese etiquette to avoid giving offense.

This is not always an easy task. One of the most annoying experiences is that of being subjected to the extortionate demands of shopkeepers, *jinrikisha* men, boatmen, and others. It is of course not only a right but a duty to resist this extortion; yet it requires a high degree of tact to be able to do so without offending one's Japanese associates, who are often from a class proverbially careless in their pecuniary transactions. A close bargain, though it be a just one, may give offense.

Our visitors from abroad frequently give the greatest annoyance in this way. I have known American gentlemen, under the conviction that they were being imposed upon by shopkeepers, to lay down a far less sum than the price of an article, which they then unceremoniously marched off with. *Jinrikisha* runners have been treated by them in the same way, and these heroes have afterward recounted their triumphs with great glee. Had they known that the slender purses of the missionaries or Japanese pastors, who accompanied them, afterward made up the deficits which their heroism had ignored, their gratulation over the success of their short method with extortioners would have moderated.

The new missionary is in special danger of offending by a lack of appreciation of the work already done, and of the character and qualifications of Japanese evangelists. One pastor of a large city church, a man who has read many more theological and philosophical works than the average American pastor, was asked by a newly arrived lady missionary — as he has told me — if he could read the Bible in English!

Perhaps the most pervading principle of the Japanese language is politeness, and this is why the three years' work upon the language, which has been recommended, not only gives time for the study of this politest of peoples, but is in itself a study of them. It has already been mentioned that "the Japanese language abhors pronouns." The offices of the pronoun are largely performed by honorific and depreciatory terms, the broad principle being that the speaker must depreciate himself, his family, friends, and countrymen, with all their thoughts, acts, ailments, possessions, etc., and exalt the person spoken to, and everybody and everything connected with him. Thus "you" is often expressed by *kimi* (prince), and, among students especially, *boku* (servant) is the common term

for the pronoun "I." My country, my house, my sickness, are respectively the simple names *kuni* (country), *uchi* (house), *biyōki* (disease), with no possessive pronouns, honorifics, or other descriptive words; while, if belonging to the person spoken to, these nouns are loaded down with honorifics, *ō kuni* (august country), *ō uchi* (august house), *go biyōki* (august disease), *ō mi ashi* (august and honorable legs), always meaning your country, your house, your legs, etc. Then there are specially depreciatory terms. For example, while "your wife" is *go saikun* (the honorable lady), "my wife" is *gusai* (the stupid wife). Of myself I say *mairu* (humbly go); concerning you it must be some such phrase as *ō ide nasaru* (augustly proceed). A present made is always *somatsu na mono* (something coarsely made and of little value), lifted up towards the august recipient; conversely, a present received, however slight its value, is always *kekko na okuri mono* (splendid thing), condescendingly bestowed upon the bowed head of the humble beneficiary.

Two or three years ago an acquaintance, a prominent man in an inland city, brought a son to Kyōto to put him in Dōshisha

College. Bringing him to my study he said: "Here 's my boy; he 's a great fool, a perfect idiot. You will have to beat him to make him learn anything at all." In reality he had no thought of my taking his words in their literal meaning. It was a Japanese way of asking indulgence and help.

These examples are enough to show that etiquette is a vital element in the structure of the language, and of course one can have no free use of these polite expressions without a knowledge of Japanese politeness itself. In Japanese it is always dangerous to do what is often done in learning other languages, — namely, to take words spoken to us and frame them into our reply. Those who attempt it may be horrified to find that they have made some such mistake as did the good lady who, shortly after her arrival, thanked a neighbor, using his own words, for the *somatsu na mono* (rough and worthless thing) which he had given her. And how often have we, in public and in private, unwittingly disturbed our Japanese hearers by similar mistakes! A Japanese lady once read to me a letter from her husband, a prominent Christian worker, in which he spoke of the addresses of one who could use

the Japanese language with exceptional correctness and force; but the writer of the letter passed by both these qualities and spoke only of the missionary's politeness to his hearers.

Dr. Franklin said that "a man who is good at making excuses is good for nothing else." If this were true, it would prove that this whole nation is worthless; for certain it is that apologies are a very important part of public speaking in Japan, and that the Japanese are great adepts in the art of making them. It is often overdone, even to native ears, but the absence of the apology shocks a Japanese audience much as speaking with a hat on would an American one. But are these apologies sincere? Yes, just about as sincere and just about as necessary as the word "dear" in the phrase "Dear Sir" with which every one except a prude begins business letters.

The wise missionary will not speak of Japan, as Bishop Heber has taught the world to sing of Ceylon, as a place —

> "Where every prospect pleases
> And only man is vile."

Many seem to think that the work of the missionary is justifiable only upon the ground

that the people living in missionary fields are sinners above all other members of the race. Doubtless such sins as lying and licentiousness are found more commonly and in more offensive forms here, and the shame which should accompany them is far less than with us. I could write a dark chapter on this theme were I so disposed. And while other sins, such as anger and quarreling, are less common in Japan than in America, the general state of society is unquestionably lower. But missionary effort has its justification in the fact that men everywhere are sinners and in need of a Saviour, and not in any special degree of corruption and degradation in sin which a particular people may have. The wise missionary will be open-eyed to the good rather than to the evil that is in the people he seeks to help. He will heartily agree with Bishop Potter that the most effectual regenerating power is "that enkindling and transforming temper which forever sees in humanity, not that which is bad and baleful, but that which is lovable and improvable, which can both discern and effectually speak to that nobler longing of the soul which is the indestructible image of its Maker."

CHAPTER IV.

MAKING A START.

The young minister who takes charge of a church in the United States has but to put his hand to a plow which has been turning furrows for years, — it may be for centuries. He becomes a member of a Christian community already existent and organized, and to a greater or less degree instructed in the things of the Kingdom. He but adds the force of his personality to a movement already begun. The noble work of organizing churches on our frontier is no exception to this rule. Although there may be no church formed, and but a scanty number of avowed Christians, there will always be some who have had Christian training, and possess a definite idea of the nature and object of the Christian church. And then there are sure to be other Christian workers and communities not too far away for sympathy and help. In joining an established mission on foreign soil, the experi-

ence is not greatly different. For example, he who goes to Japan to-day finds not only many other missionaries, but also several hundreds of churches and scores of Japanese preachers, some of whom have for years been preaching the gospel with an ease and an effectiveness which it may well be his highest aspiration to equal.

But with those who begin a new work in a foreign land, the case is radically different. They are not only builders who must lay their own foundations; they are explorers in a trackless forest, and have much to do in the way of removing obstacles and overcoming difficulties before the first foundation-stone can be laid. Such was the work of those who went to Japan a quarter of a century or more ago. The nation was beginning to stretch out its hands for Western commerce, arts, and education, but towards Christianity its hands were extended only in menace. A few ports were by treaty thrown open to foreign residents on July 1, 1859, and it is to the credit of the missionary zeal of American Christians that, before the close of that year, three different denominations had representatives on the ground. They could reside there, but that was about

all. General though not universal hatred of foreigners, and abject fear of the despotic government on the part of the people, for a long time almost entirely shut off intercourse between them and the missionaries. The latter found no books to aid them in the study of the language, and the only teachers they could get at first were men from the lowest and most ignorant classes. Some of these proved to be government spies. Even down to the time of the writer's arrival, the enmity to Christianity was practically unbroken. On almost every street corner in the cities, and at the cross-roads and in mountain passes in the country, were large edict boards, which declared that belief in Christ was a crime punishable by death. As late as 1868 an edict was issued which announced that —

"The wicked sect called Christian is strictly prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given."

The government was careful that the people should not regard these edicts as a dead letter. In the same year a Roman Catholic Christian community, which had preserved

its existence during more than two centuries and a half of suspicion and persecution, was discovered in the village of Urakami, near Nagasaki, and its three thousand members were sent off as prisoners, condemned to hard labor, into thirty-four different provinces. Kido, one of the most enlightened and progressive statesmen of the time, not only executed this edict of banishment, but declared himself to be against the missionaries, who, he said, were "sent to Japan to teach the people to disobey the laws." A young man named Ichikawa Einosuke was employed as a teacher of the Japanese language by a missionary of the American Board residing in Kōbe. In connection with his duties as a teacher he became an earnest student of the Bible, but had not received baptism. In the spring of 1871 he and his wife, who had as yet shown no interest in Christianity, were arrested at dead of night and thrown into prison. The only evidence of crime on his part was a manuscript copy of the Gospel of Mark, which was found in his possession. Every effort was made to secure his release; but neither the personal efforts of missionaries, nor the kindly offices of the American consul, nor

even those of the American minister at Tōkyō, availed anything. Even the place of his confinement remained unknown till November, 1872, when his wife returned to Kōbe to tell the story of their imprisonment, and of the death of her husband in the faith of the gospel, which had sustained him throughout all his trials. So much impressed was she by this fact, that she had embraced the same religion, and afterwards became one of the original members of the first church formed in connection with the mission. There were other Protestant Christians who were similarly treated. A young man named Shimizu, formerly a Buddhist priest, who was baptized in 1868, suffered in various prisons for nearly five years.

Under such circumstances the missionaries could do little else than make preparations for the future, for the better day which they believed was sure to come. They studied the language; they prepared grammars and dictionaries; and portions of the Bible were translated, though not published. The Japanese-English dictionary published by Dr. J. C. Hepburn in 1866 is still (in its third edition) the standard for

both Japanese and foreigners. They ministered to the sick and unfortunate, and by kind deeds and pure and upright lives showed the Japanese that they were not such foes to mankind as they had been represented. The Japanese became convinced that Protestantism was not the dangerous power politically which many of them believed the Roman and Greek churches to be. One man in high authority was heard to say: "I like the Protestants better than the Romanists; not that I have examined their doctrines, but Protestant missionaries do not look and act as though they were going to swallow us up, country and all." For direct evangelistic work, however, there was no opportunity beyond private conferences with individuals. When we arrived in Japan in the autumn of 1872, there was not in the whole empire a single public preaching-place. The one church of a dozen members, of whose organization we shall soon speak, met on the premises of a missionary, under protection of the United States flag.

But although thus shut off from direct evangelistic work, the confidence secured and the experience gained during these years of waiting enabled them to improve in large

measure a great opportunity which was unexpectedly given them.

Intercourse with the nations of the West had shown to the Japanese the advantages of knowing European languages, and hundreds of young men of the *samurai* class were thirsting for a knowledge of English, which was felt to be of special importance. It is hardly too much to say that the only competent teachers then on the ground were missionaries. Aware of this through the work done in their homes, the government sent a dozen young men of rank to Yokohama to be taught English by a missionary; and later this school and one in Nagasaki received larger official patronage. A language school — the beginning of the present Imperial University — was established in Yedo. Its English department was placed under the charge of a missionary, the other foreign instructors being, according to the report of a visitor at the time, "an English engineer and a French corporal." Soon after, this missionary, Rev. Dr. Verbeck, was not only given entire charge of the school; he was made for many years educational adviser to the government. He was thus in position to secure many accomplished teachers from America, and to

arrange for the education of Japanese youth in our best schools. The influence for good which he thus exerted is immeasurable.

Other missionaries worked in the same way. Beyond even the medical work so nobly and successfully carried on in several places, the teaching of the English language was the key to the hearts of the people, and missionaries almost universally used this key. Mission schools and homes everywhere became thronged with young men ready to read the Bible or Christian books, or to listen to Christian teaching, if only they could learn to read and speak English. Not a few of these pupils were touched by the Truth, which they at first had no desire to hear for itself. From them and their parents and friends were our early converts, and many of them are valiant Christian soldiers to-day. Some, of course, were restive under what seemed excessive doses of Christianity; others were afraid to take directly what they had no objection to receive indirectly; and others still became antagonistic. Their broken English often gave a ludicrous coloring to what they said, either in the way of approval or disapproval. A young rationalist once arose in a meeting and said, —

speaking slowly and with great effort, — "I believe — hell — arimasen" (is not)! The Japanese alphabet has no "l," and so it comes about that, in speaking English, "l" and "r" are even more of a perplexity to them than "p" and "q" to an American child. A class of custom-house officials whom Mrs. Gordon, during our residence at Osaka, had taken through "Wilson's Third Reader," which is largely composed of Scripture stories, deserted her at once when Bibles were put into their hands. Years afterward we received a letter from one of them, at that time an interpreter in the foreign office of the Osaka Fu, asking wherein the essence of Christianity lies. "Does it consist simply of obedience to the Gordon Rule?" Unfortunately we could not claim that "the Gordon Rule" is a perfect standard. One who had become a Christian announced with a profound bow, "I am the Protestant Church."

I have intimated that some of the early language-teachers employed by the Japanese were unfit for their positions. Of the earliest Japanese students, many with only the veriest smattering of English set up schools of their own. A Japanese acquaintance told

me of his surprise, when visiting his native province far in the interior, on seeing a notice on the door of a school-house announcing (in Japanese, of course), "*English Taught Here.*" Curiosity led him to enter and inquire how far their English instruction extended. He received the reply, "We teach the alphabet as far as to G." When we remember that in studying Chinese one simply masters some of the Chinese characters, this story seems less improbable than it otherwise would.

These students of English were of course largely selfish in motive in their coming to the missionaries. Even when they came with the Scriptures in their hands, saying, "Teacher, please teach me Holy Bible," we knew it was the English shell rather than the Christian kernel they were after; though not a few, in attempting to crack the shell, were caught by the aroma of the kernel within, as they afterwards were ready to confess. Others came for different purposes with the same show of interest. Men who wanted positions as servants (often that they might learn English) came with the most pious of faces. Men who wanted to become doctors or druggists approached our mission-

ary physicians in a similar way. One man spent a whole forenoon with me talking about Christianity, his real purpose being to find out whether Christian funerals cost as much as Buddhist ones or not. And others sought to know about Western commerce or manufactures, brought mineral water to be analyzed, etc., etc. Some of them were so skillful in simulating an interest in Christianity as to deceive the most cautious. That many others came with a sense of deep spiritual need will clearly appear as we go on. One of the most venerable pastors became a Christian after making a complete round of the various religions in the fruitless attempt to satisfy his soul's longings. That more did not so come even at that time is not strange, in view of the fact that they had for centuries been taught to look upon Christianity as a system of sorcery.

Perhaps I cannot better conclude this story of the way a beginning was made than by transcribing a brief account of the organization of the first Christian church in Japan: —

"In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observ-

ance of the Week of Prayer. Some Japanese students, connected with the private classes taught by the missionaries, were present through curiosity, or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts in course, day after day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week, till the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with tears streaming down their faces, that He would give his Spirit to Japan as to the early church and to the people around the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote to us, 'The prayers of these Japanese take the heart out of us.' A missionary wrote that the intensity of feeling was such that he feared often that he would faint away in the meetings. Half a dozen,

perhaps, of the Japanese thus publicly engaged in prayer; but the number present was much larger. This is the record of the first Japanese prayer-meeting.

"As a direct fruit of these prayer-meetings, the first Japanese Christian church was organized in Yokohama on March 10, 1872. It consisted of nine young men baptized that day, and two middle-aged men who had been baptized before. The members gave their church the catholic name of 'The Church of Christ in Japan,' and drew up their own constitution, a simple evangelical creed, together with some rules of church-government, according to which the government was to be in the hands of the pastor and elders, with the consent of the members."

CHAPTER V.

THE "KUMAMOTO BAND."

In the previous chapter I have spoken of the fact that the teaching of English was, in the early days, a key to the hearts of young Japanese which was constantly used by the missionaries. Other Christian teachers, not under missionary appointment, used the same key with great faithfulness and a good measure of success. This was especially true of Captain L. L. Janes, of Kumamoto, in the south; and of President Clark, of the Massachusetts Agricultural College, who was for a time at the head of the Japanese Agricultural College at Sapporo, in the extreme north. As an illustration of the good work done by these teachers under more or less favorable circumstances, I give below a translation (made by a Japanese) of an account of the work of the gentleman first named, prepared by one of his pupils, afterward the Rev. P. Kanamori: —

"In 1871 Captain L. L. Janes came to Kumamoto upon the invitation of the *dai-*

myō of Higo, and established a school where foreign knowledge was to be taught. The *daimyō* was decided in his desire for a military officer, because he feared that, if he employed an ordinary scholar, the youths of the province would 'fall into literary weakness,' and so the bold spirit of the province would be lost. So he employed this learned and valorous officer in order to introduce the sciences of the West, and at the same time stimulate the military spirit of his young men. Captain Janes having been employed with this end in view, his circumstances were very different from those of the missionaries. At that time Japan was still unenlightened, particularly in the vicinity of Kumamoto. The number of men who were yet opposed to Christianity was very great, so that even the lives of Captain and Mrs. Janes were by no means free from danger. The pupils were largely sons of the rough and turbulent men of the place, and it may be readily seen that to teach Christianity to them was a very delicate and difficult task. No pupil could understand English, and Captain Janes did not understand the Japanese language, so that the difficulty of communication was extreme.

"For the first two or three years Captain Janes said little or nothing about Christianity, but gave his whole strength to teaching English and the sciences; but he was so kind and fatherly in his treatment of his pupils that they came to forget that he was a foreigner, and they gladly listened to whatever he said to them.

"As he was a fervent Christian, his desire to preach to the pupils must have been intense, but under the circumstances he wisely contented himself with first seeking to win his pupils' hearts as the best possible preparation for the future sowing of the gospel seed. After he had been there about three years he one day said to us: 'I shall teach the Bible on Sunday; any one who wishes may come to my house.' We still hated Christianity as though it were a snake, and did not like even to see the Bible, but we so respected him that we concluded to go to the meeting. One of us went to the teacher of Chinese and asked his consent. He replied that we might go to learn about Christianity, not to believe it, but to study its strong and weak points in order to oppose it. And so, of the few who went, some went simply out of curiosity, others for amusement,

others still that they might oppose, — none with a desire to hear. The portions of the New Testament that we read had no flavor for us, and the time seemed spent in vain. But our teacher was kind and assiduous in his teaching, and fervent in his prayers for us. During his prayer, which seemed tedious to us, we sometimes opened our eyes and looked upon his face with its closed and tearful eyes, and then we laughed, saying that 'Americans weep.' At this time he simply taught the Bible, and never exhorted us to become Christians; and when two of us thought to impose upon him by pretending that we wished to become preachers, he met them sternly, saying, 'You are not yet worthy to be preachers; go on with your Bible study.' A year later, in 1875, a few were really touched by the gospel, and this was followed by a division of the students into two parties, the one favorable to Christianity, the other seeking to oppose it by reviving the study of 'The Great Learning' and 'The Doctrine of the Mean,' as taught by the Chinese sages. In August of the same year, Captain Janes added preaching to his biblical instruction. His sermons were long, sometimes three hours long, but

as we had become interested in Christianity they were never tiresome to us. All who attended these meetings were studying the Confucian morality at the house of the Chinese teacher every Sunday afternoon, and so, for quite a while, we were studying Christianity with Captain Janes in the mornings, and Confucianism with the Chinese teacher in the afternoons. For about six months we were thus divided in our admiration for Christianity and Confucianism, but by the end of the year, all except one or two were united in their belief in Christianity.

"By Captain Janes's advice, some of us spent the New Year's vacation in the study of the Gospel of John, and in prayer to God for his blessing upon ourselves and our classmates. When the new term opened, these Christian students had a faith which burned like fire, so that they could not but preach to their fellow-students, and try to lead them to the gate of salvation. The whole school was like a boiling caldron; the studies were neglected; and groups of five, or six, or seven men began to study the Bible in the recitation-rooms, the dining-room, or in their private rooms. These stu-

dents had but little knowledge of the Bible or theology, but they were impelled to preach, even though some of them were not more than twelve years old. The recitations were suspended, and Captain Janes gave himself to the work of preaching the gospel to the students. We had not even heard of the word 'revival,' and knew nothing of the special workings of the Holy Spirit. We wondered why our spirits burned like a fire, and why we preached the gospel like madmen. One of us said, 'May not this be the work of the Holy Spirit mentioned in the Bible?' And others answered, 'Yes, it may be.' Our preaching was not confined to the school, but found its way to the servants of the teachers, our kindred in our homes, old men and women in the streets, and so on.

"Now I must speak of one who was secretly praying in her closet, who received an open reward from her heavenly Father. This was Mrs. Janes. She had no acquaintance with the students, but for many months her mind had been filled with intense desire for the salvation of the students, and she prayed day and night for the Holy Spirit to come upon them. This was a great hidden cause

of the revival. This revival continued for about a month, and those who confessed faith in Christ numbered over forty, and more than forty others were studying the Bible. On the last Sunday in January, a beautiful spring-like day, the Christian students went out to a hill, *Hana-oka-yama*, — southwest of Kumamoto, — a hill since made famous as the spot where Saigo Takamori placed his cannon to bombard Kumamoto. They went singing hymns as they climbed the hill, and, taking their seats in a circle on its summit, they made a solemn covenant together that, as they had been thus blessed by God in advance of all their countrymen, they would labor to enlighten the darkness of the empire by preaching the gospel even at the sacrifice of their lives. 'They prayed kneeling, and wrote an oath-paper on which they signed and sealed their names.'

"The fact that this covenant had been made became known, and all those connected with the school cried out in dismay: 'Alas! the students have become Christian priests. Captain Janes has made Christians of them. If this be not stopped, our hopes for the school will be gone.' At this time

the life of Captain Janes was in great danger, and the Christian students were persecuted in a thousand ways, for Christianity was looked upon as a kind of witchcraft. One mother said to her son: 'If you don't abandon Christianity I must kill myself in order to wipe out the stain which you have cast upon your ancestors.' A father said: 'If you don't give up your faith I will kill you immediately.' One student was confined in his room for one hundred days, and was finally driven from home. There was not one who was not more or less persecuted. On this account the number fell off to less than thirty. But the true believers, although the oldest was under twenty years, were immovable in their faith, and ready even to sacrifice their lives. During all the time they were encouraged and comforted by Captain Janes, and enabled to stand up against the persecutions, which continued for about six months; so that the believers not only gained the victory, but were made all the stronger by their persecutions. By the following autumn, Captain Janes left Kumamoto, and the Christians went to the Dōshisha school in Kyōto, to prepare themselves more fully for the preaching of the gospel."

A word or two may be added concerning this persecution and the character of these men. Knowing the bitter feeling in Kumamoto against the young men, and that he could continue with them for only a short time, Captain Janes wrote, asking if they could be received into the Dōshisha school, saying among other things: "My boys and I have been passing through unusual events, and the mutterings of a sharp, vindictive, and exciting persecution are still in the air. They have four of my Christian boys still shut up in their homes. I think the little band is practically intact. No lives have been taken, although that was seriously enough threatened, and there are no cases of *harakiri* yet to report, although a mother in one family and a father in another took that method of driving their sons from the faith. The number of faithful to the end is larger than I expected. I grieve over my imprisoned Christian boys. The physical strength of one is failing, and his unthinking persecutors may kill him. I understand there was an *auto da fé* of his Bibles a few days since."

Of the writer of the above account he wrote: "He has received the most cruel

and outrageous treatment at the hands of his brother, and has been practically a prisoner for one hundred and twenty days. He was made the slave of the servants of his family, who were instructed to treat him as one possessed of a devil, without human rights. He is now practically an outcast. He severs his family connection and strikes for liberty. He is a shorn lamb, and leaving all."

The subsequent history of nearly every one of these men is such as to justify the hopes to which their faith and patience under persecution gave rise. Of the men who went to Kyōto and continued their education, one (Kanamori) afterward built up a strong church in Okayama, then for a time was acting principal of the Dōshisha, after that becoming pastor of the Banchō church, Tōkyō.[1] Another (Yokoi), after remarkable success as an evangelist and pastor at Imabari, is now pastor of the Hongo church, Tōkyō, and editor of "The Christian," a weekly religious newspaper, and "The Rikugo Zasshi," a Christian magazine. Another (Kozaki), the first pastor of the two

[1] His faith is at present suffering an eclipse which his friends hope will be only temporary.

churches just named, and the founder and first editor of the above-mentioned periodicals, is the honored successor of Dr. Neesima as president of the Dōshisha University. Another (Ebina) was the first pastor of the Annaka and Maebashi churches, and after excellent work at Kumamoto and elsewhere is now the president of the Japanese Missionary Society. Mr. Miyagawa, the pastor of the large and flourishing First Church at Osaka, who has done and is doing a work second to none in importance, is another member of this company. Other members are Mr. Morita, for ten years a teacher in the Dōshisha, and a recent recipient of the degree of Ph. D. from Yale University, where he has been lecturing during the past year on Oriental Philosophy; Mr. Ichihara, first a valued teacher in his *alma mater*, then principal of the Tōkwa school at Sendai, for the past three years at Yale, which has given him also the philosophical degree; Mr. Shimomura, a graduate of the Worcester Polytechnic Institute, a student of Johns Hopkins University, and now principal of the Harris Science School of the Dōshisha University; Mr. Tokutomi, founder of the

popular magazine, "The People's Friend," and "The People's Newspaper," and a man of national reputation; Mr. Ukita, a professor in the Dōshisha, and widely known as a writer; Mr. Kato, a professor in the Dōshisha, now in the Massachusetts Institute of Technology that he may further prepare for his work; and Messrs. Ide and Fuwa, pastors of important churches. Of the work of these men Rev. Dr. J. D. Davis has truly said: "It has already changed the history of Japan. The coming of these young men at that early day, with their earnest Christian purpose, gave a tone to the school; and their influence was felt in moulding the Dōshisha morally, and in shaping its course of study from that time."

CHAPTER VI.

THE FIRST PREACHING.

It will readily be imagined that, under the circumstances outlined in the preceding chapters, our early Christian preaching was very simple and informal. It greatly resembled that of the first Christian centuries when Christianity was a *religio illicita*, when Paul "reasoned daily in the school of Tyrannus," or "in his own hired house received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Such preaching was to individuals rather than to large assemblies; was conversational rather than oratorical. But though informal it was not ineffective. The missionary in his broken Japanese told of the love of God, and how men may approach and serve Him, or explained some passage of Scripture to the few who dared to be seen entering his house. A little later some of those who had become Christians would invite friends and neigh-

bors to their own houses to see and hear the missionary, much as Matthew the publican gathered his fellow-publicans in his house that they might meet and be taught by his newly-found Teacher.

The floors of Japanese houses are elevated about two feet from the ground and covered with thick straw mats. On entering the house the wooden clogs, straw sandals, or foreign shoes, as the case may be, are left in the *doma*, a sort of vestibule or unfloored space near the door, and all step up on the floor in their stocking (or bare) feet. In this way the floors are kept scrupulously clean. Another result is that many missionaries have preached more sermons with their shoes off than with them on. As there are no chairs in purely Japanese houses all *suwaru;* that is, double their legs under them, and sit on their heels. Tradition has it that the apostle James spent so much of his time in prayer that his knees became callous like a camel's. We in Japan after sitting in this style through long services often feel that we might well claim similar distinction, even if not because of our devoutness.

Although greater freedom and success led to more public and formal preaching, these

small meetings in private houses, where teacher and taught gather in the most sociable way, with the *hibachi* (brasiers with charcoal fires) to warm and the ever present tea-tray to cheer, must long continue to be an important part of evangelistic work. They will ever remain also among the missionary's most cherished memories.

At a subsequent stage, Japanese houses fronting on some public thoroughfare were rented, and, with slight remodeling, transformed into regular *kōgisho*, or public preaching-places. At these *kōgisho* the audience usually divided itself into two or three parts. First were the Christians and *kyūdōsha* (seekers of the way) who immediately upon entering dropped their foot-gear in the *doma* and at once ascended to the floor; secondly, those who had courage enough to enter the door and stand in the *doma;* and thirdly, those passing along the street with their loins girt for traveling, or, it may be, with packs on their backs, who, attracted by the unusual sight and sound of the preacher, would stop for a while to hear the "red-haired and blue-eyed" foreigner tell of the strange religion believed in beyond the wide seas. These classes greatly varied in their

proportions on different days. Sometimes the transient hearers so far outnumbered the regular ones that the preacher was constrained to put aside his specially prepared sermon and give them a general outline of the great features of the religion of Christ. And speaking thus of the Heavenly Father's love in giving his Son for man's redemption and enrichment, — that which had proved the blessing of blessings in his own life, — to his brother men who had never before heard of it and might never hear of it again, he would be a dull preacher who would not find his heart glowing with unusual emotion and his voice speaking with unwonted pathos.

The renting of these *kōgisho* often proved a difficult and disheartening task. In many places, Kyōto for example, there is an unwritten law that no outside party shall be allowed to rent a house in any ward without the unanimous consent of the residents. And so it often came about that negotiations for the renting of a house would go on with perfect smoothness until the time came for the final ratification of the bargain, when, according to another law, the renter must state in writing of what religion or sect he was an adherent. Then the trouble began. The

landlord would usually discover that the house was too small or too large for the renter, or would manufacture some other reason for withdrawing his offer to let it. Or some resident would point out the *fu-tsugō* (inconvenience) that would arise from such an arrangement, and so after innumerable consultations and floods of polite and formal talk the would-be tenant would find himself exactly where he started from, only with one more road barred to all progress. Unless a house could be found belonging to a Christian, or to some one of such an independent mind or in such pecuniary straits as to be ready to defy tradition and the opinions of his neighbors, the case was well-nigh hopeless.

Ordinary street preaching has never found great favor in Japan. The natural refinement and the formal manners of the Japanese make them shrink from seeming to put the Christian preacher on a level with the street pedler.

As the opposition died away and Christianity became more popular larger buildings were needed and secured.

In many localities the Christians erected more or less commodious church-buildings.

As the American Board does not aid in the building of churches, and the only outside aid is from individual missionaries and the few European residents who are favorable to Christianity and in sympathy with missions, the self-denial which these buildings cost is often remarkable. Wives have disposed of their wedding-dresses, or they have sold other clothing descended from their ancestors; and *samurai* have sold their own or their fathers' swords, the dearest of all their earthly possessions.

A popular form of assembly is the *Kirisuto kyō sekkyōkai* or *enzetsukai*, that is, meetings lasting from two to ten or more hours, in which a number of speakers preach sermons or make addresses upon the Christian religion and related subjects.

These meetings are sometimes held in the churches; more commonly a theatre or other public hall is used. Japanese theatres, — as the usual name for them, *shibai-goya*, theatre-barn, indicates, — are, as a rule, especially in the country towns, very rudely built and furnished. Above is the naked roof, which does not always shut out either light or rain. Below, no chairs or benches, but the floor, often of earth, divided up into little squares

where the members of a family or party can sit together on mats rented for the occasion; tea, sweetmeats and other edibles, and smoking implements being furnished by the attendants. The walls are usually of rough mud, and the scenery and other appurtenances of the most primitive kind. The foot-gear of those who attend is taken at the door, a check being given to the owner. In this way the number of hearers at any meeting can be known with a good degree of accuracy.

The Japanese government has quite strict regulations in regard to public meetings, being ever watchful lest seditious opinions be promulgated; and policemen are usually present to keep order and to see that these regulations are enforced. The names of the speakers, their themes, and often synopses of their sermons or addresses have usually to be furnished the local government. Sometimes the subject or the matter of an address is objected to; but it is rare that the speaking is entirely stopped. For the Japanese show much adroitness in evading these regulations, which they regard as out of place at religious meetings. I remember one young man whose address had been

forbidden, who arose when his time to speak came, and with an air of the greatest frankness proceeded to say that he had expected to have the pleasure of addressing the audience upon the subject announced; but the delivery of his address had been prohibited by the local government and he must of course submit. If, however, he had been allowed to speak it was his purpose to dwell upon several important points, the first of which was so and so, the second so and so, the third and fourth so and so; and he went on to the end of the speech that he would have made had his address not been forbidden by the government!

One of the most impressive of these theatre meetings occurred in Kyōto in 1881. It was impressive because of the place, an historic theatre in the old capital of Japan, the centre and stronghold of Buddhism; because of its size, nearly three thousand hearers, including several hundred priests, being present; because it was the first public challenge made by the Christians of central Japan to their fellow-countrymen, and especially to the Buddhists; because of the length of the meeting, the eighteen addresses occupying almost all the time from one to ten

o'clock, P. M.; because of the number, character, and ability of the speakers, the list including such names as that of Neesima, Miyagawa, Morita, Yokoi, Ukita, Yamasaki, Uyehara, Kanamori, and other Japanese, as well as a number of missionaries; because of the subjects treated of, which indicate the broad thinking and boldness of utterance which characterize the Christian preachers. It may be worth while to give some of these subjects: "The Nature of God," "Seeing the Invisible God," "The Importance of a Revelation," "The Life of Christ," "The Fruits of Christianity," "The Present Condition of Christianity," "Christianity Suitable for All the World," "The Soul," "The Power of Truth," "The Foundation of Civilization," "Faith," "Sin," "True Liberty," "Amida Nyōrai." This last subject refers to the Buddha worshiped by the most popular sect in Japan, and was perhaps the first attempt by a missionary to discuss publicly the essential faith of many Buddhists.

To the Christians this meeting brought a great increase of courage. One young man returning to his home exclaimed, "To-day I have seen the great power of God." The enemies of Christianity were equally

impressed, but in a different way. One of them sent an anonymous letter to Mr. Miyagawa, the chairman of the meeting, denouncing his lecture on "True Liberty," calling him a very wicked man and a stirrer-up of strife, and threatening that he should not reach his home alive. He knew his people too well to laugh at this as an idle threat, but quietly remarking, "I 'm ready, if need be, to be a martyr," he went on with his work.

The Japanese are wonderfully patient hearers. Think of sitting through eleven sermons lasting four hours, with an evening session of similar length still in prospect! And meetings of almost equal length are asked for, even when there are only three or four speakers. Once in the city of Fukui I was one of several speakers who addressed an audience of nearly fifteen hundred, when some of us were asked for addresses of an hour and a half each. I have again and again attended meetings where second and third sermons were called for, the Japanese audiences apparently becoming most pleasantly interested at the point where an American audience would be impatient for the meeting to close.

The themes above mentioned indicate

what I believe to be a fact, that in preaching in Japan we appeal to the intellect, to the reasoning powers of our hearers, more largely than is done in ordinary preaching in the United States.

Japanese etiquette comes in at these meetings. The preacher usually bows to his audience on beginning, and the people bow in return. At the close of the sermon this is repeated, with a much profounder bow from the people.

It must not however be inferred that the meetings always go on quietly and harmoniously to the end. Occasionally there are those who bring honest objections to the new and strange doctrines of the Christian preacher. More commonly Buddhist priests or their emissaries are there for the very purpose of making disturbance. At one time there was a persistent effort of this kind to break up the evening meetings at a *kōgisho* on Matsuwara Street, Kyōto. Pupils from Buddhist schools gathered among the standing hearers outside the door, jeered at the speakers, attempted to drown their voices by "Hear, hear!" "No, no!" and other cries, and rushed from behind upon the willing hearers in front, not stopping short of stone-throwing.

Thinking that his presence outside the door might have a restraining influence, the missionary in attendance stationed himself there while the Japanese evangelists were speaking; but a native Christian, not regarding the position a safe one, came out and stood by his side. This was the signal for a more violent rush, in which this young man was dragged into the middle of the street and shamefully and severely handled. The missionary had purposed not to leave his vantage-ground by the door, but he could not but go to the rescue of his maltreated defender, in doing which he himself received several kicks and blows, but no serious injury.

In several places the interruptions have been far more serious than this. The stones thrown in the village of Komatsu in Shikoku have since been built into the foundations of the church, and I think the same thing has happened elsewhere. In Takahashi, a *hakugwai ishi* (stone of persecution) of four pounds' weight is kept on exhibition. On several occasions missionaries have been saved from great violence only by the intervention of the police.

CHAPTER VII.

JAPANESE PREACHERS.

THE Japanese have not been accustomed to public speaking except in a very restricted way. Besides that of the *shibai* and *jorŭri* (a kind of opera), which was not worthy of the name, there were only the *hanashika*, and the Shintō and Buddhist priests. These *hanashika*, as their name indicates, are simply public story-tellers who amuse and excite their hearers by tales of love and war. They speak the language of the common people, draw largely from the national folklore, and often show a good deal of power in moving their audiences. The Shintō priests go but little beyond the mere recitation of their mythology, and appeals, based thereon, to their hearers' patriotism; for a religion that, in the language of Prof. Chamberlain, "has no set of dogmas, no sacred book, no moral code," has little call to preach. Buddhism attaches more importance to preaching than does any other

non-Christian religion, and in Japan has produced some preachers of considerable ability. However, its priests have long been so lazy and immoral — due in part perhaps to centuries of patronage — that their preaching has had but very little power over the people. Possibly the last decade, during which they have been spurred to activity and greater attention to morality by the success of Christianity, ought to be made an exception to the above strong statement.[1]

There were no political speeches, for the reason that politics and political parties were unknown. Education was mainly a matter of teaching the Chinese characters and the Confucian code of morals, — quite exclusively the work of the pedagogue. And, so, as has already been intimated, public speaking was not among the national traditions, but was to our early Christians an unfamiliar art. It must be conceded,

[1] The editor of the *Japan Mail* wrote, under date of November 15, 1888, "Until the past few years Buddhism has virtually fallen asleep in Japan. Only to-day is there any evidence of a really earnest attempt to revive it. And to what is that attempt avowedly due? To contact with militant Christianity. 'Unless we stir ourselves,' the Buddhists say, 'we cannot hope to hold our ground against this energetic, untiring propagandism.'"

however, that they took hold of it with a great deal of readiness and tact, and that they have carried it to a high degree of success. Not a few of them have become inspirers of conduct, real ethical leaders of their people. The best speakers among the missionaries are put to their mettle to keep pace with them. Of course, the missionary is at a great disadvantage, because he must speak in a language which is not his vernacular, and of whose literature he has of necessity but a limited knowledge. But more than one missionary believes that, aside from these disadvantages, the Japanese are naturally better speakers than Americans. Speaking in public comes easier to them. They are bright, impulsive, sympathetic, quick to discern an advantage gained, fertile in illustrations, and skillful in applying them; qualities which go far to make up the successful speaker.

It may not be uninteresting to give a few examples of this last quality. One of the earliest that I remember was that by which the preacher showed his idol-worshiping countrymen that they are less discerning than *chikusho*, birds and beasts. For however skillfully a scarecrow may be made, by the

second or third day the crows will discern that it has neither life nor power. The description of the crows' process of arriving at this knowledge was given by a few bold but natural strokes, and prepared the way for a startlingly vivid picture of the idolater's dullness. It was like Isaiah's "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider."

I have also heard the absurdity of idolatry shown up by the following well authenticated story. A certain judge — the father of one of our pastors — was appointed to a station in a country town. Having taken a house in the suburbs, he experienced great annoyance from the throwing of rubbish by the townspeople on the vacant lot opposite his residence. How he could rid himself of the nuisance was long a perplexing problem. Finally, a bright thought struck him. Securing a small stone idol which some boys had found near an old shrine, he one night had it set up upon the vacant lot. The next morning a man from the town came trotting along with two baskets of rubbish suspended from a pole which he carried on his shoulder in the usual way. Just as he

was about to dump his load he caught sight of the idol, and, startled by the sudden apparition and frightened by the danger of committing an act of sacrilege which he had so narrowly escaped, he jogged on to the next vacant lot with his rubbish, as did others who followed him. Two or three days afterward there was a consultation, and a dozen of the townspeople came with hoes and brooms and cleared the lot of all rubbish; and not long afterwards other devout ones came and erected a roof over the idol and placed a stone basin in front of it. The final stage was reached when the judge saw people bringing their sick and, after worshiping the idol, washing the diseased parts with "holy water" from the basin!

Another, in describing the idolater's treatment of the true God, said, "He is like a child, in the arms of a father standing before a mirror, who turns from his loving father's embrace to the lifeless shadow of the father in the mirror."

A preacher who was speaking of the fact that the gospel is preached not by angels or other sinless beings, but by men who have known through experience the effects of sin,

told how, when he was being vaccinated, he looked up at the face of the physician who was performing the operation, and found it covered with pockmarks.

Another preacher spoke of the fact that old Japanese armor is too large for the men of the present generation. This proves physical deterioration because of the violation of hygienic laws. On the other hand, the old armor in the Tower of London, being too small for modern Englishmen, proves the reverse. From this, the application to shrunken, deteriorated souls was swift and strong.

The biographies of Dr. Neesima clearly show what a place in his thought and life John iii. 16 had. I shall always remember the power with which he used it in his first sermon in Central Japan upon his return from America. After a description of the beauty and grandeur of Fujisan, the peerless mountain of Japan, as seen from the deck of the steamer which brought him to Kōbe, — a description admirably fitted to appeal to every Japanese heart, showing, as it did, that long residence abroad had not made him insensible to the beauties of his native land, — he introduced this passage as

the "Fujisan of the Bible." The author recalls with pleasure two men, whom he invited to that service to hear "the returned Japanese," whose special interest in Christianity began with that sermon. Dr. Neesima was not so much of an orator naturally as many others of our preachers were, but his sermons were characterized by a modesty, simplicity, and tenderness which, together with his remarkable history and nobility of life, always gave them great power.

It would be a great pleasure to give in detail the characteristics of our leading preachers, not only of the older and better-known men, such as Miyagawa, Matsuyama, Ebina, Kozaki, Yokoi, and others, many of whom have already been referred to, but also of the younger men, like Hori, Osada, Abe, Homma, Murata, Harada, and others, who, with perhaps a less striking experience, are not less gifted, not less zealous, not less successful; but time will not allow of this.

After all, the secret of the power wielded by these men is not so much in special oratorical gifts as in the new life and exalted purpose with which the religion of Christ has filled them. The difference in the spirit with which our graduates leave the Dōshisha

from that which characterizes the average graduate of the government schools has already attracted wide attention and comment. An official of the educational department, not friendly to Christianity, once attended our commencement, with the thought of remaining through only a small part of the exercises; but he was so attracted and impressed by the earnest spirit of the graduates as manifest in their speeches that, as he told the officer in question the next day, he broke an official engagement, and stayed through to the end. It is this earnestness of purpose, this high ideal of life, which has seized upon the attention of their countrymen wherever these men have gone, and has made them prophets of God, preachers of righteousness to them.

Take a recent example. In September, 1890, Mr. J. Takenouchi went to Miyadzu, to take up work there which had been begun by a student in the preceding summer vacation. This was at the time when the anti-foreign reaction was strong, and the liberal theological movement at its zenith, though neither of these movements was felt so much there as in some other cities. This young man worked so quietly and success-

fully that, in April of the following year, twenty-five persons — adults — made a public confession of Christ, and united in forming a church. Among these were four men and their wives. The principal of a large primary school, and the leading teacher in a grammar school, and their wives, were among the converts, although both had been threatened with dismissal if they persisted. Notwithstanding the fact that they had families dependent upon them, they did persist, and were thrown out of their positions. Another of those baptized was a woman who had kept a house of ill-repute. She closed this business and sent away the inmates, at considerable pecuniary loss. In the following year twenty others were added to this church, including the husband and the daughters of this woman. A family of eight persons has thus been rescued from this degraded life, and brought into the church of Christ! In another such house in the same city, two daughters have been impelled to leave their homes by the same preaching. I know a country town in which the proprietors of four similar houses have become Christians, and gone into other employments. Such results are the preacher's greatest triumphs.

CHAPTER VIII.

TOURING.

ONE important mode of spreading the gospel is evangelistic touring. In planning for this, one needs first to arrange for a passport, without which traveling in the interior is impossible.

Foreigners are allowed by the treaties to reside in narrow grants of land, called "Concessions," specially set apart for them in several "open ports," and have the privilege of going inland from any one of these a distance of ten *ri*, or twenty-five miles, without passports. To secure permission to reside elsewhere than on or near these "Foreign Concessions," one must become an employee of the government, or of some private individual or company. Missionaries are, of course, subject to these regulations, just as other foreigners are, and this will explain the fact, which has puzzled not a few American friends, that so many missionaries are concentrated in the ports. To avoid this

undesirable concentration, and that they may live in closer association with the people, many gladly become Japanese employees, agreeing to teach a greater or less number of hours each day, although such a course involves a loss of time for mission work and the study of the language, and brings many other restrictions and inconveniences. For example, the missionary's house, if he build one, must be held in the name of his Japanese employer, as foreigners are not allowed to hold real estate except on the Foreign Concessions. Many would gladly put themselves entirely under Japanese law if permitted to reside in the interior. The government, which rightly feels itself unjustly dealt with by the existing treaties, has been unwilling to grant this permission. Very recently, freedom of residence and travel has been specially granted to Rev. Dr. Verbeck and family. I have no doubt that if it be found to work well in this case, similar favors will be given to others.

So, too, for traveling in the interior, passports are a necessity, and must be secured from the central government. By a resident at one of the ports, they are applied for through his consul; by one in Japanese employ, through his employer.

A very uncomfortable thing about these passports is that they are granted only "for health or scientific purposes." Because of this fact, some missionaries are unwilling to use them for evangelistic touring, and so confine themselves to the vicinity of the open ports. Others hold "for health or scientific purposes" to be a technical phrase whose real object is to prevent trade in the interior. The ready granting of these passports to "globe-trotters," circus companies, and so on, gives color to this view. It is said that high officials have given this interpretation, that the touring is done openly and aboveboard, often with protection from the government, — in some cases, known to have been directed from the capital. The writer once heard a very influential cabinet minister say that he was glad to see the spread of Christianity; and it was said at the same interview that the government did not object to such use of these passports. The government has, however, been vacillating in its interpretations; and although, in recent years, some missionaries have received passports to do evangelistic work as employees of a church, all will heartily welcome the revision of the treaties, or any other

event which will bring relief from this uncomfortable question.

In traveling in Japan we can on the one hand make use of railway cars and steamboats, and on the other we are, for lack of roads, sometimes obliged to walk long distances; but our main reliance is the jinrikisha, a vehicle of very recent origin, but now of universal use. For convenience, if not for comfort, it is unsurpassed. One drawn by a single man can be hired for from five to eight cents an hour when shopping or visiting in the city, or for about three cents a mile on the road. In ascending long hills a merciful traveler will either walk a part of the way, or employ a *sakibiki*, a second man, to run tandem. In a hurried journey over rough roads, or in wet weather, two men are often used.

"How far can one of these men go in a day?" is a question often asked. The following incident is an answer to that question. Not long ago a lady living in Kyōto, wishing to join her husband who was touring in the provinces of Tamba and Tango, went to a neighboring stand and engaged a jinrikisha to take her and her ten-year-old daughter on the following day to Fukuchi-

yama, twenty-three *ri* (fifty-seven miles) away. Her thought was, that the man, after running ten or fifteen miles, would sell out his bargain to a new man, this process to be repeated several times later on. This is a very common practice. For some reason, however, perhaps as a mere trial of endurance, this young fellow wished to go the whole distance. He did this with his two passengers, getting help only up two or three long hills, in about twelve hours.

Life in Japanese hotels is another feature of touring. These differ not a little from American hotels. In entering and leaving the best room, which is always in the rear of the house, one usually passes through the kitchen, and can see the food in various stages of preparation; and landlord and landlady, cook and waitresses, assemble in the passage to bow him in and out, and with shouts of *O hayō oide nasatta*, "You have come with august earliness," or *Dōzo o hayō o kaeri nasaimase*, "Please return with honorable earliness," they "welcome the coming and speed the parting guest."

The bathroom, also, he passes by the way; and if the tired traveler wisely decides to try a Japanese bath, he will *sometimes* be

fortunate enough to find himself protected from the common gaze by glass windows or mosquito-netting doors.

In ordinary hotels, one does not find tables, chairs, knives, forks, spoons, bread, butter, coffee, or milk, and yet he can find a good deal of comfort in them if he knows how to look for it. Some tourists take a full supply of food; others take bread and butter and canned meats, etc., to supplement the food furnished by the hotels; a very few can enjoy and thrive on Japanese food alone. The food furnished by good hotels near the coast, where fish are plentiful, is, to the experienced palate, both relishable and nourishing, though the best of us miss our cup of coffee for breakfast. The prices are not exorbitant, as the following list, copied from a notice (in Japanese) in a hotel in which I stopped shortly before leaving Japan, will show:

	1st class.	2d class.	3d class.
Supper, lodging, and breakfast . . .	25 sen.	20 sen.	15 sen.
Dinner	15 "	10 "	8 "

In addition to this, one must pay for food specially ordered, and there always is, when taking more than a single meal, the *chadai*

(literally, tea-price), — a tip, not to the servants, but to the landlord, for serving tea, sweetmeats, etc., in addition to the meals. For a cup of tea, when stopping for a rest by the wayside, one or two *sen* is sufficient; at a hotel it ranges from ten *sen* (cents) upwards, according to the size of the party and the length of time spent. The Japanese always pay this; and the missionary or other foreigner who neglects or refuses it, on the ground that he has "paid his bill," violates one of the Japanese proprieties, and so, unconsciously but grievously, offends where he was specially desirous of pleasing, — another illustration of the importance of knowing the manners and customs of the people. One great objection to Japanese hotels is their lack of retirement and quiet. An occasional one will have a best room, separated from the rest of the house; but usually thin paper doors alone separate your room from two or three others. Sometimes your nearest neighbor will be a man who, unable to sleep, spends a great part of the night in reading aloud from some Japanese or Chinese book. Or there may be a party who call in *geisha* (low women who sing, play, and dance) and make night hideous with their revelry.

When the coming of a missionary is expected, the Christians usually engage, in advance, the best and quietest hotel, and are there to meet him on his arrival. Frequently they have one or more of their number remain with him all the time, seeing that his food is properly prepared and brought on, often serving it themselves. These assist the waiters in preparing his bed for the night, and in removing it in the morning, and in a thousand ways show their unbounded kindness of heart. Especially in the early days of work in a town or city, there are sure to be callers, inquirers about Christian truth and European ways, until late at night, and then they or others are back before our tourist is up in the morning. This is what makes touring so wearing. Should the missionary be in company with a Japanese pastor, he may be relieved partly or wholly of this work. The writer recalls evenings spent in hotels with Dr. Neesima when he would go to sleep about midnight, leaving that good brother patiently answering the inquiries of some caller, to be awakened at four o'clock the next morning by the sound of a similar conversation going on between him and some one else.

There is no doubt that his death was hastened by inconsiderate demands upon his strength, and especially by his being thus robbed of sleep.

Occasionally we are invited to the house of a pastor or other Christian. To one unaccustomed to Japanese food, such experiences are sometimes trying, because of the difficulty of avoiding offense, either to one's palate or to the sensibilities of the kind host and hostess. It has given us a grain of comfort to know that, when the tables were turned and they became our guests, they sometimes experienced a similar difficulty with our *cuisine*, though in this, as in other things, they are quicker to learn than we.

But these occasions are, as a rule, remembered with joy. I recall with special pleasure one such, where I spent two nights, and the included day, in a country house. The host was a landholder of considerable means, a physician and druggist, a *saké* brewer, the head man of his village and district, and the representative of his county in the prefectural legislature. His wife, his mother, his two adopted sons now away at medical schools, and other relatives, were Christians, and himself a constant and

friendly student of Christianity. He had not progressed farther, because he could not make up his mind to stop brewing *saké*.

The *oku-zashiki* (back parlor) was made our sitting- and dining-room, and my sleeping-room, as the evangelist who accompanied me, and who sat and ate with me, slept in an adjoining apartment. Everything about us was apparently new, and scrupulously neat and clean. As usual, there was nothing in the room except a single picture hanging on the wall, and a rug, with two *hibachi* filled with glowing coals upon it, covering the straw-matted floor. On entering, the wife, who had just brought the *hibachi*, came again with the *chadogu*, the hot water, the tray, the tiny teapot, the canister, cups, and other articles necessary for tea-making. The husband made the tea, first cooling the water below the boiling-point, so as not to take too much of the strength at the first drawing, then poured it into the tiny cups, which the wife passed to the guests. At mealtime, much the same process was gone through. No servant appeared, though several were in the house, but host and hostess served the excellent food, — fish, rice, lily bulbs, boiled chestnuts,

turnips, etc., etc., — with their own hands. The second day a chicken, dressed and cut up into bits of one or two ounces in weight, was brought in. This was cooked, then and there, over the *hibachi*, boiled in a shallow vessel, with sugar and *shōyū*. This *shōyū* is prepared by fermenting wheat and beans, and is said to be the principal ingredient in the well-known "Worcestershire Sauce." It is used with almost every article of diet in Japan. My fellow-traveler, a beloved evangelist, acted as cook, and the result proved the skill which I had often tested elsewhere. Of course, we were all on our knees on the matted floor, and knives, forks, and spoons did not appear in connection with the very enjoyable repast.

As bedtime approaches, there is the usual announcement that "the bath is ready," and the guest, as a matter of course, has the offer of entering first. Where there are a number of guests, each will in politeness urge the claims of others to precedence, much as, in a slow mule race, each rider of his neighbor's mule will goad him onward so as to secure the last place for his own mule. The great heat of the water used in these baths, and the fact that the same water

serves for a series — be it longer or shorter — of bathers, are facts too well known to need repetition here.

Such occasions as this are not only highly enjoyable; they are invaluable as a means of drawing close together. They are sure to lead to a frank discussion of national peculiarities, elements of strength and weakness, with the need and methods of reform, both in America and Japan; they also tempt to a mutual relation of personal experiences, and so lead on to earnest words from the depths of hearts light and warm with Christian love to those who acknowledge and regret that they are still walking in darkness.

The first evening we walked out about two miles to a village, where a meeting was held in the house of a school-teacher, whose face reflected the new light and joy that had recently come into his heart. Between fifty and sixty persons filled his *zashiki* and listened to the two sermons. Of course, there was tea-drinking all round, and talk of various kinds, which delayed our return till midnight. The second evening we went about an equal distance in a different direction, where, despite the pouring rain, more

than a hundred were gathered in a rude schoolhouse to listen to the strange-looking foreigner's attempts to talk Japanese.

And so the tourist goes on his way. Sometimes his best work is in a family like that just referred to, talking with them of life and its problems, explaining the Scriptures as they are read by the different members of the family in turn, and praying for them and with them for the Great Father's blessing. Sometimes — and I am now thinking of one special trip — it is reading and praying with a few women in a farmhouse; a dozen friends and relatives gathered in a shopkeeper's best room; a Sunday with a laborious evangelist, where baptism and the Lord's Supper are, in a city of twenty thousand, administered for the first time; a meeting of a hundred and more in a rifle-club room in a town where we are entertained by a Christian tax-gatherer; baptisms and communion in a country village, and an evening meeting in a theatre, where twelve hundred people, almost every one of whom hear for the first time, crowd even the stage, until there is barely standing-room for the preachers; a meeting in the best hotel of a city, where three hundred of the most enlightened people of

the place are admitted by ticket; dinner with the public prosecutor of a large district, whose wife, son, and two daughters are members of the church; the first public meeting held by Protestants in a city of ten thousand, where a small theatre full of hearers listen for two hours and a half with an interest which is fairly painful, and where the seven scattered Christians, most of them hitherto unknown to each other, unite themselves by a covenant to forsake not the assembling of themselves together, — a covenant which has since borne good fruit. And then on through other Christian communities, where, with some things to discourage, there is much to give hope, the tourist and his associate go, thanking God constantly that they have been counted worthy to be put in trust with such a glorious gospel.

CHAPTER IX.

COMING TO THE LIGHT.

ONE of the missionary's greatest privileges is that of witnessing the divine way in which the gospel attracts men. By this I do not mean that people are always ready to receive and obey the truth when presented in purity and simplicity. As a matter of fact, the multitudes are not thirsting for the gospel. This is implied in the blessing pronounced by our Lord upon the limited number who *are* hungering and thirsting after righteousness. It is clearly shown by the fact that He who was the embodiment of grace and truth had but a handful of disciples at his death. No; man, who was made for Truth and God, is too often indifferent to both. It remains true, however, that God is not wholly forgotten. Man is everywhere a religious being, and Christianity again and again shows its divine power by sounding depths of the human heart unreached by other religions, and by satisfying wants

which other religions have served mainly to intensify. The young church of Japan furnishes many illustrations of this truth.

An influential man in a central province, a member of the prefectural legislature, was so overwhelmed by business and family troubles that he determined upon suicide. With this in mind, he left his home and took passage on a small coasting steamer. One of our missionary ladies, who, with a Japanese associate, was on an evangelistic tour, happened to be a passenger on the same steamer. When this man, who was determined on putting an end to his own life as the only way of avoiding trouble, looked upon the lady's serene face, he said to himself: "Peace *is* attainable even in this world of trouble, for her face shows that she is the possessor of it." He opened conversation, first, with the Japanese associate, and then with the lady herself, and as a result he became an inquirer, later a convert, and then an evangelist. He is now in the Dōshisha theological school at Kyōto, well on in his preparation for the ministry, a living monument to the unconscious influence of character as revealed in the human face.

Here is another instance, different from the

foregoing, but no less impressive, — worthy, I think, of narrating at some length: In 1854, in the village of Amino in the province of Tango, a death occurred in a wealthy and prominent family. Not much was thought of it, since people must die, and the loss was banished from the minds of friends by the usual empty Buddhist ceremony and plenty of saké-drinking. You may know that the Japanese have hitherto divided the years into cycles of twelve, each one called after an animal, Rat, Bull, Tiger, Hare, and so on; and it was written over this one's grave that he had died in Tiger year. Well, nothing more was thought of it until the Tiger year came around again, and then the husband and father sickened and died. Superstitious as the Japanese are, they could not fail to be deeply impressed by this second death; and, though the loss was gotten over in the same way as before, two tombstones belonging to one family, with the Tiger year inscribed on both, were enough to make that year looked on as a fated one in that household. Nothing further of interest occurred during that cycle. The widow, a woman of energy and directing power, carried on the family business of making silk crêpe, which has

made that village and district famous, and prosperity followed her plans until the dreaded and fatal Tiger year again came along with January, 1878. At New Year's, all through Japan, business is suspended, and the people give themselves over to unrestrained merry-making and indulgence. But among the outwardly merry there are always some with heavy hearts, concealing a sorrow or dread, and, by concealing it, trying to deceive themselves into believing that it is gone forever.

This family also had the *saké* to treat their friends and callers at this New Year's festival, but within the three days set apart for its observance they met to talk together about the dread that they could not shake off. "Whose turn is it to die this year?" was the question opened. The upshot of the long consultation was this: the old lady, with the hopeless resignation that Buddhism often gives its followers, volunteered to consecrate herself to death, that the younger ones of the family might live on, as was fitting.

When this was agreed to, though no doubt with earnest protestations of horror from all the rest, she determined to make a pilgrim-

age to the centre of idolatry, the province of Ise, visiting celebrated temples by the way, and scattering generous gifts to the gods and buddhas, that thereby, with a pure heart, she might meet her fate. Attended by a servant, she journeyed as far as the city of Osaka, where she stopped about three months in the house of a brother-in-law. This old man and his wife had recently become Christians, and the very first night she heard from them her first word of the new religion. The second night she heard with amazement a further narration of their new-found peace and joy; that they had torn down their idol-shelves, and discarded the old religions; that they dared openly to profess a way that all Japanese had been taught to dread; and that they seemed to be full of delight in their new religion. These things led the old lady to say on the third day: "The weather is raw and the roads are bad. If the servant wishes to continue the pilgrimage on to Ise, all right; I will stay till his return and learn this way."

She heard for a week, and gave a dollar to the church; two weeks, and she must buy portions of the New Testament (the whole was not yet translated) and other religious

books to take back home as presents; another week, and she gave another dollar to the church, and one to the girls' school. Later still, she went back to her home, taking with her her Christian relatives, that they might aid her in meeting the objections the family and friends were sure to raise.

Thus far in her history I have followed pretty closely a letter written at the time by the graphic pen of my colleague and friend, Rev. Dr. De Forest. A year later the old lady went back again to Osaka with so much of the spirit of Christ in her heart and life that she was baptized and received into the church, returning almost immediately to her distant home again. Here she has lived, more than a hundred miles away from her church, and almost as far from the nearest Christian, making one or two visits to Osaka during the twelve years that have elapsed, and receiving visits from other believers only at great intervals.

Four or five years ago, when she was still the only Christian in the place, she built with her own funds a small chapel and parsonage combined, a two-storied building, eighteen by thirty-five feet in size. The family estate and business had been trans-

ferred to a son; she, by an unusual arrangement, receiving a special allowance. She has long been anxious for an evangelist to be located there. At the beginning of 1891, a man was secured, and she herself gladly pays more than one third of his salary. But she does more than this. Although over seventy years of age, she goes around from house to house, — as the evangelist has told me, — inviting her friends and neighbors to the meetings.

In April last, it was my privilege to visit this village, accompanied by the two evangelists referred to in the preface. As we came in sight, we saw a little company walking toward us. It proved to be the old lady, her granddaughter who had recently become a Christian, and a few others, come out to welcome us. Of an unusually tall and commanding figure for a Japanese lady, and handsomely dressed although in her widow's weeds, she would have attracted attention anywhere; and as she stood there leaning on her staff, with joy beaming from her countenance, she seemed patriarchal indeed, — a very "mother in Israel." After many mutual salutations, she conducted us to the chapel, made the upstairs or parsonage part

of it our lodging-place, and during our stay had excellent meals sent us from an adjoining hotel. That afternoon we held a preaching-service in the chapel, administered baptism to five persons, and then united in the Lord's Supper, which proved a rich feast to us all, — but especially to her, who like Simeon had been waiting long to see in that village the salvation of God.

At night we had a crowded theatre meeting, over one thousand hearers being present. When we started away next morning, she and the other Christians accompanied us beyond the limits of the village, where, after uniting in prayer as we stood in the street, we bade each other — I am not ashamed to write it — a tearful farewell.

There recently died in Wakayama, in great peace of mind, another old lady whose spiritual history was unusual. Her son went to America fifteen years ago, and had been there but a few years when he became a Christian. At once his heart was moved toward the conversion of his mother in Japan, who was an intense Buddhist. As his business would not permit his immediate return, he wrote her about his conversion and sent her a Bible. This he followed up

with a number of letters explaining the way of salvation, and several tracts. One day, about three years after his own conversion, his heart was gladdened by the receipt of a letter from his mother announcing that she had forsaken her idols and had accepted Christ as her Saviour, and desired to be baptized. But what was the son to do, for there was not a Christian in all her city of fifty thousand people? After prayer for guidance he sent a letter to Rev. Dr. Hail, of the Cumberland Presbyterian Mission, saying that he thought his mother had become a Christian, and asking him to go to her home in Wakayama and examine her, and, if she was found ready, to baptize her. The letter came while Dr. Hail was on a missionary tour, and was sent to him by his wife, reaching him in the very town where the subject of its contents resided. Losing no time, he went to her house, and to his surprise found her so well prepared for baptism that then and there, at a late hour of the night, in the heart of a heathen city, he baptized her and received her into the church. After this she desired the communion, and using a piece of cracker, the only remains of his lunch, and some native wine that she

had in the house, they celebrated the sufferings and death of her new-found Saviour. The reception of this lady into the church was the beginning of a great work in Wakayama, a place where the Cumberland Presbyterian Mission had long tried to secure a footing, but in vain. She was the first member of a church which now numbers more than one hundred, and she was one of the most active and useful of them all. Her son on returning to Japan became a minister of the gospel, and is still doing excellent work.

Here is a letter, with both its amusing and touching characteristics, which shows how one young girl came under Christian influences. It was written by a man who had felt so much pity for his friend's daughter, who was constantly abused by her stepmother, that he had taken her to his own home. The letter, which is given as nearly *verbatim et literatim* as intelligibility will allow, was brought by the young girl to the lady missionary whose Sunday-school class she entered. It is full of Japanese idioms: —

Instead of my mouth (or conversation).

My dear Sir, — I wish to tell you next speech. I am simple people (in Japanese). I know very

little English. I don't know English grammar. I don't know European habit. I don't know light [right] conversation. I cannot spell light letter. But now I take not care of my shame-full, and dare give strange curious letter. Here I must tell you about some matter.

This matter is my poor, poor girl. She is my dear friend's girl. She have a very Unhappy for Her mother are not true mother, (Because her mother do not born she) so that she receive always very battery, and very bad managed from mother. So that she became a foolish fellow and have sorrowful feel, so that she often content to Own Death. Then I could not bare so that I take unto my home by his father's beg, and I educate with all my heart. But one day I find her heart became very bad by her ignorant foolish mother's bad education. O, O. I am very sorry.

When one day I think Christianity is all good heart and good conduct. If my poor girl become a Christianity she will change [to] a good, holy heart. If she heard holy speech and look holy missionary. If she place own body in holy church. So that I beg you that if you please educate to Christianity. Ah, my good teacher give she true life for her poor spirit. Let she make a true sheep of God.

Your Savant K. YAMANAKA.

It is a surprising fact that in opening a work the first converts are almost never

natives of the place. They are sure to be school-teachers, officials, and others who have come from another city and are only sojourners there. The explanation of this is that in becoming Christians, natives have to go against their family, friends, and their old associates, and the difficulty of embracing the new faith is not only greater, but the danger of falling away again is immense. A sad example of inability to withstand these unfavorable influences may be given: A man who had been a libertine was, after some reluctance, received into the church by a Japanese pastor. The next day after baptism he visited a city where he had previously lived in dissipation. One of his former female associates invited him to her house, but he refused, saying that he had just become a Christian. She followed him as he went away; old associations were too strong for him and he fell. Filled with remorse he hastened to commit suicide; and she, touched apparently by the same feeling, voluntarily died with him.

A scholarly Japanese was employed to write the *Kunten* (marks which indicate the order in which the characters must be read) into a Chinese Bible, for the purpose of mak-

ing it intelligible to a wider circle of Japanese readers. His own eyes were thereby opened to see beyond the letter, and he was so impressed by the beauty of Christ's character that he became a Christian, and has for many years been a preacher of the gospel.

A traveler returning from a journey presents to a friend a copy of the Scriptures which had been given him, and which he evidently regards as of little value. The friend reads it, but there is much that he cannot understand. Finally, for the sake of finding an interpreter, he removes with his family to Tōkyō. That was fifteen years ago; and for many years he also has been a good minister of Jesus Christ.

"A man in great distress, ruined in business and anxious over the illness of three children, accidentally picked up a secular newspaper with this quotation in one of its editorials: 'Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself.' Deeply impressed by the thought of the quotation, he inquired for the book that contained it, learned that it was found in the Bible, and to him also a New Testament, bought in a second-hand bookstore, proved a field with a hidden treasure."

"Another, with a heart full of resentment, is on his way to injure one whom he regards as having done him a great wrong. He stops at the house of a Christian friend. As they part, the friend, knowing nothing of the object of his journey, gives him a Bible. Not long after the man opens the book, and his eye falls on the words, 'Judge not, that ye be not judged.' His conscience is troubled; he gives up his purpose of revenge; he continues to read, and in due time accepts Christ as his Master."

An old man of seventy, who lived in the province of Goshu, hearing of the preaching of Christianity in Kyōto, visited that city for the purpose of learning about it. Failing to find any one in Kyōto who could teach him, he went on to Kōbe, where he met a Roman Catholic priest, and received from him some books. Disappointed in these, he at a later date received a Bible and some Protestant tracts, took them home, and spent several years in the unaided study of them. In 1882 he came to Kyōto to see Mr. Neesima, and, hearing that there were to be baptisms on the following day, he earnestly asked the rite for himself. I had the privilege of sitting with the church

committee appointed for his examination, and we began it with the thought that he would better defer entering the church a while longer. But after a conference of an hour, it was the unanimous opinion of the committee that he should be baptized at once. We found that he had written three small volumes of Chinese poetry (which Japanese scholars are very fond of) upon Christianity. Some of these poems were said to show very deep spiritual insight. He had had prayer and Scripture reading in his family, and had made it known in the community that he was a Christian. In his examination he said, among other things: "Many object to Christianity because of the cross; but to my mind the cross is the distinctive glory of the religion of Christ." With one other instance of remarkable guiding toward the light, I will close this chapter.

In 1854, before treaties with foreign nations had been made, an English fleet suddenly appeared in Nagasaki harbor. This filled the government with consternation, and an army was collected to watch the fleet, and prevent intercourse with the people. The commander of this army, Wakasa-no-kami,

in one of his trips about the harbor, found in the water a small New Testament, though he of course did not know what it was. Curiosity impelled him to diligent inquiry, and he finally learned from a Dutch interpreter that it was a good book, and told of God and Christ. He learned further that he could get a Chinese translation of it by sending to Shanghai, and this he did at once. He was, however, soon ordered back to his native province of Saga, but he kept up his study of the Bible, and induced four others to join him. Eight years afterward one of these became, for a short time, a pupil of Dr. Verbeck at Nagasaki, and Wakasa also put himself under his instruction. But as he was prevented by feudal restrictions from going there himself, he would send one of his retainers on the two days' journey to Nagasaki, to get explanations of such passages as he had not been able to understand. This unique Bible-class was kept up in this way for nearly three years. In 1866 Wakasa and his brother secured permission to visit Nagasaki, and were baptized on the day of Pentecost. At that time he told of the Testament found in the water twelve years before.

In 1880, fourteen years later still, the daughter and a female servant of the family went to Nagasaki and were baptized, and they at that time reported the triumphant death of Wakasa in 1872. This daughter and her husband are now active members of a Presbyterian church in Tōkyō. The servant's zealous service for her spiritual Master has resulted in the organization of a church in Saga. A granddaughter of Wakasa has become a Christian, and, in 1890, a grandson entered the Dōshisha College, bringing with him, and presenting to the school, a large English Bible which had been given to his grandfather thirty years before, but which they had been obliged to conceal for years, to avoid persecution. We thus see in this family a living comment upon the Psalmist's declaration that "the righteousness of the Lord is unto children's children."

CHAPTER X.

BY THEIR FRUITS.

This is the divine test for all things, — a test ordained not only by the words of our Lord, but also by the reason divinely implanted in every soul of man. That grapes do not grow upon thorn-bushes, that fruits declare the nature of the trees that bore them, is recognized by every sane mind. Nor does the presence of tares among the wheat disprove the existence of true wheat, or deny that it grows only from good seed-wheat. What has been true of Christianity everywhere, and in all ages, is markedly true of its history in Japan; the divine characteristics of the fruit prove the divine nature of the tree.

Christianity has already given the people at large the impression that its fruits are unusual. There was a curious illustration of this in Tsuyama, in the province of Mimasaka, two or three years ago. A theft had been committed in a neighboring city, and

late at night word was sent to the police of Tsuyama that the thief had in all probability gone there, and directing them to make an immediate examination of the guests in all the hotels. At one hotel an officer, with the landlord for a guide, was going the rounds of the sleeping-rooms. "Who are in here?" he asked, stopping before one large bedroom. "This room is occupied by a number of Christian young men from surrounding towns, who have come here as delegates to the dedication of a church and the ordination of a pastor," said the landlord. "Oh, well, let's pass on to the other rooms; there's no hope of finding a thief here," was the policeman's rejoinder, and so our Christian friends continued to sleep the sleep of the just. In another room they found a young man who had come in late, and was occupying a room alone. This promised more, and so they woke him up, and began searching his luggage for stolen goods. Pretty soon a Japanese New Testament rolled out on the floor, and the policeman, with an air of disappointment and disgust, went on to pastures new in his thief-searching.

As is well known, other foreign residents

on missionary ground are often unfriendly critics of missionaries and their work. There are various reasons for this. One is a contempt for the natives, and a disbelief in the possibility of their becoming honest and trustworthy. Another is a too common disbelief in the good results of Christianity anywhere. A third is their lack of knowledge of the missionary's work and its results. Because *they* do not see, or care to see, the missionary's work, they conclude that he has none. Underlying most of these reasons, in the early days especially, was the fact that not a few had "taken wives of the children of the land," and, by open violation of the seventh and other commandments, must either stand condemned themselves, or unite in condemning Christianity and its teachers.

In Japan, however, there are many who recognize the value of the work missionaries are doing, and who are ready to testify to the zeal and success of missionary labors. A few years ago, an outward-bound steamer carried among its passengers one who was constantly railing at missionaries, their lack of zeal, etc.; whereupon a well-known American merchant in Japan was overheard

to say (I do not pretend to quote literally): "It is not so with us. Very near my home in Kōbe live three cultured American ladies. We should be glad to have them at our house frequently, but they are so busy every day, from early morning till late at night, that it is very rarely indeed that we can secure them as guests."

Twelve or fifteen years ago, an English merchant began to say to us: "You missionaries are doing a good work; I know it, because I have the evidence of it in my own house," and he has ever since been our friend, the friend of our Japanese Christians, and a liberal contributor to our work. The evidence to which he referred was the honest and upright life of a native Christian employee who acted as his *banto*, or foreman. Not long after we began to hear of this, the death of the father of this Christian called him back to his old home in Fukui, the capital of the great province of Echizen, to take charge of the family affairs. On the front of the public bath-house which he inherited from his father he immediately hung up the notice, "No business done here on Sunday." This sign excited wide inquiry, which was always met with

pleasant replies, and invitations to come on Sunday to learn more of the "Jesus way." The house was nicknamed "the Jesus Bath-house," and was reported to offer cleansing for men's souls as well as their bodies. Even his dog was called "the Jesus dog."

He was soon boycotted, and after great pecuniary loss the bath-house was closed entirely, and turned into a regular preaching-place, and he for a time became a colporteur evangelist. About the time of his return to Fukui, students from the Dōshisha school began to go there to work during the summer vacations, and a little company of Christians, many of them Matsuura's personal friends, was gathered. Four years ago, his family affairs became so arranged that he could accept the invitation, that had been open to him all the while, to go back to his old employer in Kōbe. As a parting gift to the little church, whose members were nearly all very poor, he gave his house. Another man, not a baptized Christian, gave another house and lot, and with these, and the contributions of the other Christians, a neat little chapel was built.

Over thirty years ago, two *samurai* met near a well-known gate in Tōkyō, and be-

cause of some discourtesy, fancied or real, their swords leaped from their scabbards, and they were soon in deadly conflict. One cut the other across the forehead, and again on the chin. The blood ran down into the eyes of the wounded man so that he could not see his opponent, and so he was soon dispatched. But the victor found no rest. The fear of the avenger — *kataki-uchi* — was ever with him. He studied fencing, and became an expert with the sword. He put a sword in every room of his house, and slept with one under his bed. By means of a go-between he "received a wife," but was horrified to find that she was a relative of the man he had murdered. He divorced her, and married another. Dwelling upon his deed, he came to feel that his own chin and forehead gave him constant pain, and so, from fear and suspicion and anxiety, his health broke down. A few months ago he became a Christian, openly confessed the facts given above, and since then has been leading an active and happy Christian life.

A prominent American, who visited Japan several years ago, afterward publicly reported a conversation which he had with a Japanese lady of rank, who, although edu-

cated in part at least in mission schools, had not become a Christian, and gave as her reason therefor that the missionaries had advised her to go against the wishes of her parents. The narrator expressed approval of her decision to stand by her father, and his words were received by his hearers with applause. And yet it can hardly be supposed that these Christian ladies and gentlemen meant by this applause to express approval of that Confucian principle of ethics which makes obedience to parents the highest of all laws, a principle which has sent thousands of young girls to lives of infamy, and created a public sentiment which for centuries has highly approved such a course. Again and again have missionaries, or Japanese Christians, bought girls out of brothels, or kept them from going in, and saved them to useful and honorable lives. I know at least one who was thus rescued, who is now the wife of a Christian minister, and there are doubtless many other similar cases. Several years ago, in the province of Kishu, a Christian who was traveling on foot overtook a mother and daughter who seemed greatly downcast. As they walked on, he learned

that the mother was going to the city to sell her daughter into a house of ill-repute, their extreme poverty making this a seeming necessity. To relieve the family, and so save the daughter, he gave the mother all the money he had. The daughter afterward became a Christian, and I believe married a Christian.

Several years ago, the chief warden of the prison in Matsuyama fell ill. One of our lady missionaries was at that time working in the vicinity, and, calling at his house, talked with him of Christian truth and life. He received the truth, repented of his sins, and became a Christian. His change from severity to kindness and forbearance was so marked as to astonish the prisoners and the other officials, and a number of the latter also became Christians. In 1888 a man was arrested, tried, and condemned to death for the murder of three persons, jealousy and anger being the cause. While awaiting execution, the evangelist found him, and daily instructed him in regard to Christ and his salvation. On the day of his execution he refused the customary feast which was offered him, asking that the money might be taken to buy food for the sick prisoners.

Upon the scaffold, permission having been asked and granted, he offered the following prayer: "Heavenly Father, I have been a great sinner, and must now die for my sins; but while in prison thou hast deeply blessed me by opening my heart, baptizing me with the gospel of Jesus, filling my heart with joy and peace through the sacrifice made on the cross. Even in the hour of death thou givest me hope and peace everlasting. O Father, I go to thee! Receive my soul, I beseech thee. O Father, have mercy on my mother and sister. I beseech thee to lead them to believe in thee. And as thou hast saved me, save also all these my brother and sister prisoners."

Rising from his knees he said: "I leave an aged mother and a sister; please see that they soon learn to know of Jesus."

The vice-governor and other officials present were deeply impressed by his calm death.

"In a retired valley of Jōshu there is a little hamlet of charcoal-burners. A few years ago their manner of life was the rudest possible. There seemed no glimmer of hope for better things. A colporteur, in passing through the valley, spoke to the

people. Two men became interested and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men: it was more carefully burned, was better packed, and free from stones and grass. This charcoal was looked upon as a special brand, and brought a special price. On Sundays work was suspended, and these men with their families gathered for religious worship and the study of the Bible. Shortly after, they began to reclaim the mountain land around them, to plant wheat and garden stuff, and recently one of them has become forehanded enough to build a neat frame house in place of his old hut. His employers say he is the most efficient and trustworthy man in the mountain. He himself says he owes his new vigor to his weekly day of rest, and that without it he could not do his work. Both men recognize the value of the aid their church gives them; and though it is ten miles away, they contribute liberally and gladly to the support of their pastor."

In 1887 the Rev. George Muller, the founder of the Orphan Asylums at Bristol, England, visited Japan and addressed the

Christians in several of its cities. While in Yokohama he was asked to sit for his photograph, but declined, saying, "Let one of you Japanese Christians found an orphanage; that will be my photograph."

Whatever may have been the effect of this remark, it is certain that the knowledge of Mr. Muller's life of trust was a seed which found a soil prepared for it in the heart of one young Japanese. This was Mr. J. Ishii, a student in the Okayama Medical School, who a little more than two years before had, after a short experience in the Roman Catholic communion, joined the Protestant church in that city. A sermon by Dr. Neesima on "Laboring for Others," in which he told of an old man and an old woman in America who out of their poverty had given two dollars each to establish a Christian college in Japan, had moved him to consecrate himself to a life of devotion to the welfare of others, and he at once opened a night school for poor children, in an old Shintō shrine. A poem by Mr. Ikebukuro, a Japanese Christian, strengthened the impression made by the sermon. Like nearly all Japanese poetry, it is a tiny ode of thirty-one syllables, and may be roughly translated as follows: —

How grieved His heart for a sinful world
Who had not where to lay His weary head!

He had been impressed also by a translation of Dr. Guthrie's testimony to the influence upon his own life of the example of John Pounds, who, while earning his daily bread by working as a cobbler, had rescued from misery and saved to society not less than five hundred poor children. Mr. Ishii then wrote in his diary: "I believe myself born for that purpose" (caring for poor children), "and I will follow Guthrie's example in imitating Pounds."

Up to the time of learning of Muller's work he had intended to take up this life-work after graduation; now he decided to begin at once his labors for children.

The house adjoining was a miserable hovel frequented by the very poor. One day, seeing a beggar woman with two children there, he stepped in and gave the eight-year-old boy a bowl of his own rice. The lad immediately passed it over to his younger sister, who was a cripple. Learning from the mother the pitiful story of her widowhood and poverty, and that she could support herself and the girl, but not both girl and boy, Mr. Ishii finally induced the mother

to allow him to adopt the latter. This boy, now a healthy and happy youth, is often shown as the "original orphan" of the asylum which Mr. Ishii founded. In the summer of the same year he learned of an extremely poor fisherman and his wife who adopted two children of three and five years whom the cholera had bereft of all their relatives. The heartless neighbors were about to bury the younger child alive in a coffin with its mother, as it was already nearly dead from starvation. This so impressed him with the pitiable condition of orphans and the corresponding duties of Christians that he stopped in his medical course, within four months of graduation, sold his medical books, and a part of his own and his wife's clothing, rented a part of an old Buddhist temple, and with the boy above mentioned, and two others whom they had picked up, began to gather in the homeless and friendless little ones. He had the conviction that the living God who had called him to this work would supply the means, and in this conviction he receives every needy applicant, guarding carefully against imposture, of course, and goes to God with their daily needs. Beyond making an

announcement through our Christian newspapers from month to month of the number of children and the amount of money received and expended, he asks no man for pecuniary aid. This plan has more than once brought them into great straits, but deliverance has always come. One of these experiences, which I well remember, is worthy of record.

During the summer of 1889 there were so many floods and earthquakes in Japan, and consequently such a severe drain on the benevolence of the Christians, that the orphanage was almost forgotten. The supply of food grew less and less, until on September 24th only a very little rice remained. At the five-o'clock supper Mr. Ishii made a speech to the children, telling them the food was nearly all gone, and there was no money to buy any more. For supper they must be content with a little rice gruel, and even that would not last long. Then he related the story of a poor but godly family who were in a starving condition, when the father called his five children together and told them God loved them, and would answer prayer and help them if it seemed wise to Him to do so, and asked them to pray with

him. A few minutes later a raven flew in and laid a gold ring on the table. The poor man would not sell the ring, but carried it to his pastor, who carried it to the king, whose property it proved to be. The sequel may be imagined.

"Now, children," said Mr. Ishii, "that happened many years ago in Holland, but the same kind heavenly Father still watches over his children, and I believe He will help us. As many of you as think the same will please go with me, when you have finished your supper, to the little graveyard back of the house, and there we will pray in faith for help."

Nearly thirty of the children volunteered to go, some of them without tasting even a mouthful of the scanty meal. Mr. Ishii opened the little service of prayer, and, after offering a very urgent petition himself, started, supperless and probably dinnerless, to attend the church prayer-meeting, leaving the children praying in the temple graveyard.

While they were in the act of prayer there came a call at the door of the orphanage, and a missionary lady, who had that day come to Okayama from another city,

entered bringing thirty-one dollars ($31.00), sent through her to the asylum from a mission band in the State of New York. Mrs. Ishii, to whom she handed the money, seemed dazed, so overwhelmed was she with joy at their unexpected relief from distress, and at the striking coincidence. She sent word immediately to Mr. Ishii, at the church, and a few minutes later the whole story was told in the church prayer-meeting. The Rev. J. H. Pettee, of Okayama, the earnest friend and coadjutor of Mr. Ishii, to whom I am chiefly indebted for these facts about the orphanage, says: "So quiet had he kept the matter of their urgent need that, though the asylum is less than half a mile from my house, I had simply heard a rumor that they were having rather a hard time. That was all the lady who brought the relief knew, and probably not a single person outside the orphanage was aware of the desperate need."

The history of this asylum has made a great impression upon our Japanese Christians. They had frequently told their unchristian countrymen of such institutions in other lands; they now point to this fruit of Christianity in their own country, and ask, "Why, with more than a thousand

years of the ethics of Confucius and the religion of the gentle Shaka (Buddha), has our country never known an orphan-asylum worthy of the name? And by what power is this young man, without wealth and reputation, enabled to house, feed, clothe, educate, and train in various industries, these more than two hundred orphans now under his charge?" And to these questions their unchristian friends have no reply.

When the terrible earthquakes occurred in October, 1891, Mr. Ishii had an agent promptly on the ground, and forty-one orphans were taken to the asylum. But he did not stop with this. He inaugurated a campaign for funds in aid of the sufferers. The orphans went everywhere in the city and vicinity, and pupils of the two Christian schools were also enlisted. The contributions began with sixteen cents from an orphan, "all that she had." One orphan entered the largest house of ill-repute in the city, and was quickly given one dollar by one of the inmates. So much zeal was shown that eleven hundred dollars and seventeen hundred articles of clothing were in this way secured.

Provision for the orphans of the district being still incomplete, Mr. Ishii has opened a branch of the asylum at Nagoya, in the earthquake district. More than thirty-six are now cared for there. A recent liberal gift from a member of the famous Buxton family of England has given this branch a home of its own.

The industrial element enters very largely into the education given the orphans. The trades now taught are printing, farming, barbering, straw-weaving, silk-embroidery, besides cooking, washing, sewing, knitting, etc. The boys hull rice for their own food, and also for sale in the city. They have the contract for the printing of the Okayama Prefecture. Mr. Ishii has long wanted to get some land and put a part of the boys to farming. Recent gifts have enabled him to do this. By far the largest gift was from an evangelist, who sold his recently inherited estate for $1,880, and gave it for the purchase of land. Two hundred and eighty-five children have been cared for from the beginning; the present number is two hundred and thirty-three. At least three other orphanages have sprung into existence through the influence of this one. The needs of the institution strongly appeal to the benevolent.

In writing thus of the fruit of missionary seed-sowing in Japan, I would not have it forgotten that many seeds have been fruitless, because falling upon hearts like the trodden or stony or thorny soil; or that, among the wheat, tares also have been sown. But, notwithstanding all such loss and disappointment, that some seeds have a genuine and even abundant fruitage the sowers see with joy and satisfaction.

But the good results are not limited to those gathered into the churches. Christianity has had, upon a far wider circle, an influence which was none the less potent for being unrecognized. As Dean Church has said of its influence upon the Greek race, so may it be said of the influence of Christianity upon the Japanese: "It (has) put before the public mind a new ideal of character, — an ideal of the deepest earnestness, of the most serious purity, of unlimited self-devotion, of the tenderest sympathy for the poor and the unhappy, of pity and care for the weak, for the sinner."

CHAPTER XI.

THE GROWTH OF A CHURCH.

THE history in some detail of the growth of a single local church is illustrative of the method of growth which generally prevails.

One of the earliest students in the Dōshisha school was a native of Kameoka, a town in the corner of Tamba, fifteen miles to the northwest of Kyōto. He became a Christian, and, with the same zeal which he has since shown in the pastorate, on every visit home eagerly told his friends and neighbors of the new life into which he had entered. Among them all, however, but one, a Mr. Murakami, a man somewhat older than himself, was at that time moved by the story. This man frequently thereafter walked to Kyōto to attend Christian services, and was finally received into one of our churches.

From the first, the bringing of the people of his town and province to Christ was a

cherished purpose. He arranged for visits by teachers and students of the school, and before long had the satisfaction of seeing several of his fellow-townsmen confessing Christ. He had been connected with a *saké* brewery, but he gave that up. Then he was chosen to be the head-man of his ward, but he soon resigned that position, in order to give his whole time to the work of a colporteur evangelist, the death of a little boy, his only son, having strongly moved him to this work. With his loins girt for walking, and his pack of Bibles, tracts, and hymn-books on his back, he repeatedly visited all the important towns and many of the villages of that and an adjoining province, — nothing daunted even when the people said to him, very politely but unmistakably, that they did not wish to see him; or the local magistrates, on at least one occasion, less politely insisted that they did wish to see him, and have him explain why he was selling the books of this foreign religion. So well known did he become through all that region that, on inquiring of a countryman whether he knew anything about Christianity or not, he replied: "Oh, yes, Murakami, of Kameoka,

is *Yasu Kyō*" (the Jesus religion). He arranged for several meetings in the tumble-down theatre, at which lectures were delivered upon educational and economic questions to audiences of from two to five hundred. By this means, several prominent men of the district, especially school-teachers and school-committee men, became interested, and they in turn arranged for meetings in other towns and villages. One of these school-committee men opened his own house to us. Of two memorable meetings there, I wrote at the time as follows: —

"I arrived just at dusk, two of our students having preceded me by an hour. It began to rain before night, and by the time of meeting it was pouring down in torrents, so that we expected but few hearers. We found, however, a house full of people, more than one hundred and fifty being present. One of the young men said the rain acted as a sieve, keeping the poor hearers away, and so filling the house with those only who have a sincere desire to know about Christianity.

"The meeting began about seven o'clock and lasted till after ten. One of the Kameoka Christians first spoke for about half

an hour on 'The Worth of the Soul.' Then one of our young men followed on 'True Happiness;' after that the other spoke for a full hour, and with great earnestness and tenderness, on 'Love;' I closed in a talk of about three quarters of an hour on the text, 'The Kingdom of God is not Meat and Drink.' Through the whole three hours there was the most absorbed attention."

And of a second meeting: —

"I got there a little before six P. M. A few minutes later several young men, mostly teachers, came in, and after the usual polite salutations were ended, one of them took two or three books from his bosom and went for 'that hairy foreigner' with questions of every conceivable kind till after eight o'clock, when the preaching began. He had evidently been hearing objections to Christianity, and we had first a rapid examination of the first chapter of Genesis, including the creation of light before the sun, the plural form *Elohim* and its possible relation to the doctrine of the Trinity. Then followed such questions as, 'Did the serpent stand erect before the curse?' 'Can a serpent have a moral quality?' 'Where did Cain get his wife?' 'How at that stage could Cain say, "*Every* one that

findeth me shall slay me"?' 'Were Adam and Eve finally saved?' 'Did the human race descend from a single pair?' 'Was the flood universal or local?' etc., etc.

"It is sometimes said that there is no need of first-class men going as missionaries. That may or may not be true; but I should have been very glad to have at least one superior man around that night, for I was deeply conscious of my infirmities as an exegete, a theologian, a speaker and hearer of the Japanese language, a student of Confucianism, and, above all, as a persuasive preacher of salvation. There is quite a difference between playing with such questions in the lecture-room and meeting them at such a time and place that, humanly speaking, the salvation of your questioner may depend upon the answers you give."

The subsequent history of our host at these meetings was one of the sad things which missionaries meet from time to time. The young men who came to his house to hear, one after another became personally interested in Christianity, but his interest did not increase. While they made progress that could be seen from week to week, he seemed tethered to something which hin-

dered all advance. Finally, after a visit to an uncle in a distant province, he returned home ill in body and mind, and we were all shocked to hear of his death on the following day. It soon appeared that he had died by his own hand by means of morphia received from his uncle, who was a physician; the sad reason being that he had appropriated school funds, and had found it impossible to return them.

After his death, letters were found addressed to his friends, in which he said that he was soon to die and go, as he deserved, to perdition, but he urged them, while the opportunity was given them, to repent and believe unto salvation. These letters, delivered after the funeral, seemed like messages from the unseen world, and produced a profound impression, especially upon a Chinese scholar, the head of a large school in the vicinity. He belonged to perhaps the most difficult of all classes to reach, but this letter so stirred the depths of his nature that he could not rest until he found peace in believing, — a course in which he was followed by the members of his own family, and a number of the teachers and pupils of his school. I am glad to report of the

suicide's family that his mother and two brothers became Christians. One brother died in triumphant faith; the other is now in our theological school in Kyōto.

One of our hearers at the theatre meetings was a physician of moderate means who then resided in the farming village of Goma, ten or twelve miles further back in this mountainous province. He afterward went to Kameoka, had a long talk with Mr. Murakami, and ended by inviting him to visit Goma once a month to explain the Bible to himself and neighbors, an invitation which he was glad to accept. One of these neighbors, a notorious gambler, hearing that the doctor had become a student of the "Jesus religion," bethought himself of a copy of a Gospel which a brother had bought and left at his house long before and which he had put aside as unintelligible, hunted it up, and took it to the doctor one night for explanation. He kept up these nightly visits through twenty days, so applying the teaching of the gospel to himself that he became a repentant and humble believer in Christ, and entirely left off gambling. The change wrought in this man's heart and life produced no small stir in the community, and a considerable

number began to examine this new religion which had shown such unheard-of power. Fifteen persons soon professed to have repented, and, on our first and subsequent visits there, crowded the little building given by the doctor for a meeting-place. Most of them could read, but that was about all, and they were quite plainly and even roughly dressed, though very formal in their manners. After each address they would bow their heads to the very floor, saying together, "Thank you for your trouble in coming so far to speak to us." The gambler's wife was there, her face radiant with joy at the change which had come to her family. To a remark of one of our young men about her hope of future happiness she replied: "I am not waiting till I go to heaven for happiness; I have heavenly joy already." When a church was formed of the Christians scattered through that region, the gambler and his wife, with their young son, were among the original members. The mother expressed the hope that this son might become a Christian preacher.

The church was organized in 1884 with thirty-one members. Its present membership is about two hundred and sixty. Fifty-

five were added on confession in 1890–91. In the previous year it employed a pastor and two evangelists. The latter were partly supported by the mission. Its members, scattered over a territory thirty-five miles long, were divided into five companies, each with a leader. It had twelve places for regular preaching, owned three (now four) church buildings, and rented several more. It has furnished at least three valuable evangelists.

There is no time to speak of the new life of purity, sobriety, faith, hope, and joy which many in this church are living. Nor is it necessary to point out that the work of Christianizing this province — extensively and intensively — is only just begun, or that here as elsewhere the net "gathers of every kind."

I cannot, however, forbear speaking of one man, Kakudo Kobayashi. He was one of the original members of the church, and it was known at the time that he had the taint of leprosy in his system. The dread disease was, however, quiescent, and it was hoped would remain so, and hence he mingled freely with the other Christians, visited us in our homes, and often sat with us at the communion table. But of late years the disease become virulent, and by the end of 1890 he

was totally blind, and otherwise greatly disfigured. The unchristian villagers drove him out of the village; his brothers and other relatives deserted him; and he lived alone in a rude hut in the mountains, receiving a little aid from the prefectural government, and more from the Japanese Christians and the missionaries. At a little later period the Christians cooked his food and otherwise cared for him, but for quite a while he built his own fire and cooked his own rice, going, in his solitary blindness, to and from the spring that furnished him with water, guided by the straw rope which had been put there for that purpose.

The evangelist of whom I have already frequently spoken in this chapter, hearing of his pitiable condition, went to condole with him, but to his surprise he was met by the assurance that he was not an object of condolence; that his heart was full of joy, because *Kami ga shiju waga ushiro ni oru*, "God is always behind me." Think of it! A pauper, an outcast, deserted by his relatives, the victim of a disease surely fatal and loathsome beyond expression, with no one, aside from the occasional visit of a Christian, to speak a kind word or lend a helping hand,

yet full of rejoicing because God is always with him! This peace and joy remained with him to the day of his death, September 28, 1891.

Who would not preach such a gospel of comfort!

This Christian leper did acknowledge anxiety in one respect. It was not, however, for himself, but for his church, which had just lost its pastor. Let me give you something of the history of this pastor who had been called away.

A dozen years ago one of our physicians made a number of visits to the city of Takahashi, in the province of Bitchū. A boy in his teens, an acquaintance of a Japanese physician who had become interested in Christianity, referring to the foreigner's coming, spoke of the loneliness which he must feel so far away from home. His friend replied that the foreigner was not so lonely as might be supposed, for he believed in one God, a heavenly Father, everywhere present. That greatly impressed the boy, who soon became an interested hearer. His father, however, was bitterly opposed, sought to confine his son to the house, whipped him repeatedly, and even swung

him clear of his feet by a rope tied around his thumbs. Finally, in desperation he ran away from home. He went to a Christian community fifty miles away, and I have been told by a member of that community that when he arrived there he looked like one far gone in consumption.

He soon recuperated, however, and came to Kyōto and took a four years' course, in the vernacular theological department. Upon graduation he was called to the pastorate of this church scattered among the mountains, and served it most faithfully and laboriously — often walking long distances through the roughest weather — for several years.

Early in 1891, a strange and unexpected call came to him. In the Hokkaidō, in the extreme north of Japan, five hundred of the three thousand prisoners in the Ichikishiri prison united in requesting the superintendent of the prison to give them a *Christian* "moral instructor," since the Buddhist priests who from time to time officiated in the prison had no message for them. This superintendent had seen the good effects of Christian work in another prison, and, consenting to the request, sent to one of the leaders of the *Kumi-ai* churches, inquiring

for a suitable man. The request finally came to Mr. Tomeoka, the pastor of this mountain church. After deliberation and consultation he accepted the call, and in May last entered upon his duties there. Every Sunday afternoon the three thousand prisoners are marched in, and he addresses them upon Christian morality; and on Sunday mornings he has a Bible-class which between three and four hundred of the prisoners voluntarily attend. Several persons connected with the prisons have already been baptized. So highly appreciated is his work that in another large prison two other Christian "moral instructors" have since been appointed.

CHAPTER XII.

THE KUMI-AI, OR ASSOCIATED, CHURCHES.

I HAVE already given an account of the formation of the first Christian church in Japan. The first two churches connected with the mission of the American Board were organized about two years later, in the spring of 1874. One of these was in Kōbe, and consisted of eleven members; the other, in Ōsaka, had seven members. Their creed was the nine articles of the Evangelical Alliance; their church rules of the simplest nature; their name, "The Church of Christ." To this they affixed the local name, and had no thought of adding anything further. The name *Kumi-ai* came several years later, and was at first used informally, and especially by outsiders, who felt the need of some term to distinguish these churches from *Chōrō Kyōkwai* (Presbyterian Church), *Kantoku Kyōkwai* (Episcopal Church), etc. It is not a translation of "Congregational," but means *joined*, or

linked together. From the first, three ideas characterized these churches: —

1. *They were to be evangelistic.*

Soon after their organization, a member of the mission wrote: "It has been our aim from the beginning to impress upon all members, male and female, that their business is to preach Christ, and ten of the twelve male members have preached, with more or less regularity, ever since they united with the church. The whole region around us seems to have received the impression that to become a member of the church means to become a preacher of the Word. A short time since, when the question of forming a church was proposed to a little company of Christians in Sanda, one objection came to all their minds at once, that they did not know enough to preach." That the evangelization of their country was to be mainly their own work was urged upon the Christians from the start.

2. *They were to be self-governing.*

This their simple church rules made clear. There was nothing which put them under the authority of the missionaries, the American Board, or the Congregational churches of the United States. They were,

and always have been, treated as freemen in Christ Jesus.

3. *They were to be self-supporting.*

Another missionary writes: "I have been pleased to see how readily they fall in with the idea of self-support and self-propagation. Whatever may be right elsewhere, there ought to be no question about having the Japanese support their own pastors, and build their own churches, from almost the first, if not from the very first." The Christians felt it would compromise them in the eyes of their unchristian countrymen if they received foreign money, and so they paid their own way on the first evangelistic tours; and the young man whom they hoped would become the first pastor of the church in Kōbe declined to do so, thinking it better to go into business, for which he had special qualifications, and aid in the support of others. So strong was this feeling, that missionaries feared it would greatly limit the work, and especially the training of men for the ministry. Subsequent events have not, however, justified this fear.

It is doubtless true that these high ideals have not been fully realized; but it is un-

questionable that they have been prominent in all the subsequent history of the churches, as even the briefest examination will show.

Following the order already given, yet not attempting to keep these three ideas entirely distinct, we notice, first, that the churches have been always, above all things else, evangelistic. The progress made shows that. The two churches, of eighteen members in 1874, have grown to seventy-one churches,[1] with a membership of over ten thousand, extending from Satsuma in the south to the Hokkaidō in the north. They include one hundred and twenty-nine preachers and teachers (twenty-eight of whom are ordained ministers), who preach regularly in one hundred and ninety-five places, to congregations which aggregate eight thousand people. The net gain of membership during 1891 was 806. Their one hundred and seventy-five Sunday-schools have seven thousand pupils. A good deal of strength has been spent in educational work. Several flourishing boys' schools are entirely supported and managed

[1] These churches all have creeds, covenants, rules, and officers, and admit and dismiss members; some of them, however, because they are not financially independent, have not received formal recognition. None with a membership of less than twenty is counted.

by members of these churches. The same is true of ten very influential schools for girls, with their six hundred pupils.

But the greatest enthusiasm has always centred in the *Dendō-gwaisha*, or Missionary Society. It was formed in 1878. It was the first cause which brought our young churches together, and for a long time its annual meeting was the only regular meeting the churches had. Its first president was our beloved Neesima.

At the start, this society used only such money as the Japanese themselves contributed. They wished, however, to enlarge their work, and it was plain that the evangelists could not work permanently on the pittance received by the first workers. On the other hand, the missionaries wished their advice and aid, and so they agreed to furnish six dollars for every four given by the Japanese, the whole sum to be administered by a joint committee. In this way a larger work was done, and the danger from using foreign funds, of weakening the spirit of the churches, was minimized. The proportion from the mission was changed subsequently, and at present a lump sum is granted, the administration continuing as

before, with the exception that the question of individual salaries is decided by the Japanese alone.

In 1891–92 the society had nineteen evangelists working in twenty-five different places, for which the Japanese raised more than $1,000 silver. The number of Christians under the care of these evangelists was eight hundred and seventy-three.

Of our seventy-one churches, forty-four are reported as entirely self-supporting. The others are partially so. Their contributions in the year in question are reported as more than $25,000. This is enough to show that the idea of self-support has not been abandoned.

As to self-government, it may be doubted if it prevails to an equal degree in any other mission field. The Christians organize churches; examine and admit members, and, when necessary, discipline and expel them. They call, examine, and ordain their own ministers, adopt their own creeds, and modify them at their pleasure. In their stated and special meetings, missionaries are there as advisory members, and are usually treated very courteously, but they have no vote, nor do they wish one. Our

advice is constantly sought and given, and frequently taken, but we should no more think of interfering in their decisions, or entering their pulpits unasked, than we should of committing similar breaches of decorum in the United States.

The meetings of our *bukwai* (associations or presbyteries) have been great object-lessons to the people. Since 1868 the eyes of every intelligent Japanese have been turned longingly toward the promised time when the *Tenshi* should establish a representative government. All their hopes and aspirations have centred in this, so that, as the unchristian men have come into these meetings and seen the delegates, after electing their own presiding officer, proceed in an orderly manner to discuss and decide questions of importance to the churches, they have said, "This is just what we want." It is beyond question that their representative form of government has been a great aid to the evangelistic work of the Congregational and Presbyterian churches.

CHAPTER XIII.

DŌSHISHA (ONE-PURPOSE COMPANY) UNIVERSITY.

REFERENCE has already been made to the prominence given in the beginning of missionary work to education. Changing circumstances may have lessened the *amount* of this as compared with evangelistic work, but the importance, the necessity of it, is still almost universally recognized. Every mission, in addition to its theological school, — concerning which there is, of course, no question, — has its schools for boys and its schools for girls; and the larger missions are seeking to build up colleges. Of these higher institutions the Dōshisha University, which is in close relationship with the mission of the American Board, may be taken as a representative.

From a very early period, the mission not only established primary schools, it also purposed more advanced educational work. It was consequently very ready to coöpe-

rate, as far as was in its power, with Dr. Neesima in his efforts to realize the great purpose with which he returned to Japan, — the founding of a Christian college.

Thus, in its report on the Japan Mission in 1875, the Board, in speaking of the as yet unestablished school whose location in Kyōto was then under consideration, said: "This will, it is hoped, be the nucleus of an institution which will meet the rapidly opening demands for a thoroughly scientific yet Christian education." And early in the following year, "an earnest and eloquent appeal from the mission for $100,000 for the immediate endowment and equipment of a Christian college," is spoken of.[1]

In the spring of 1875, Dr. Neesima met Yamamoto, the blind councilor of the Kyōto government, who had become interested in Christianity through intercourse with missionaries, and was encouraged by him to locate the proposed school in that city. Kyōto had been for a thousand years the capital and residence of the Mikados, now recently restored to power. It was the centre of the Buddhist religion, which had there 3,500 temples and 8,000 priests.

[1] Appendix A.

Shintoism, so closely related to the throne and family of the Mikados, also had there its 2,500 shrines and priests. The murderous attack upon the British Embassy and the assassination in its streets of Yokoi Heishiro, a councilor of the Mikado, because of suspected friendliness to Christianity, only a few years before, were indications of its extreme conservatism. Now, to establish a Christian college in such a city, where every foreign teacher must have a residence passport from the central government, and all real estate must be owned by the Japanese, was a hazardous undertaking. Even the hopeful Neesima had "thought of Kyōto as the last place to be opened to Christianity," and in July, 1875, could not say more than that his "skeptical cloud was almost clearing up." So strong, however, was the mission's belief that it was being divinely led to establish the school in Kyōto, that it encouraged Messrs. Neesima and Yamamoto to form the One-purpose Company, and approved their purchase, for the school, of land just north of the Emperor's palace. And so in November of that year the Dōshisha school was opened with two teachers and eight pupils.

Its opening was the signal for the most violent opposition on the part of the ten thousand priests of the city, and they besieged the weak and vacillating governor with presents and threats until he finally withdrew his confidence, not only in Dr. Neesima, but in Yamamoto also, and became a secret enemy to the school. For years its life, to human eyes, was suspended by a slender thread, but by the patient labors of principal and teachers, and the pure and purposeful lives of its students, it gradually won its way to the hearts of the people.

In securing this happy result the friendships which Dr. Neesima had formed with the members of Iwakura's embassy, during his association with them in America and Europe in 1871–72, played an important part. Ito, Kido, and Tanaka, though of necessity cautious in their actions, remained his stanch friends, and through their influence other men of position became his supporters. The new governor of Kyōto, Kitagaki, was one of these. Count Inouye, for so long the influential Minister for Foreign Affairs, was another. He repeatedly visited the school and became its avowed friend. In the spring of 1888, he invited a number of men of rank

and wealth to a dinner party, presented the claims of the school to them, subscribed a thousand dollars himself, and secured thirty thousand dollars more from his guests, for a department of law and economics.

When he returned from America, Dr. Neesima had found the people all looking forward to the establishment of a representative government as the panacea for all national ills. He boldly said to them, however, that a representative government could be stable and salutary in its influence only as founded upon a pure morality. For that morality he held that Christianity furnished the only basis; and so he not only urged them personally to accept Christianity, — he also expressed his desire and purpose to found a department in the Dōshisha in which men could receive under Christian influences the legal and economic instruction necessary to make them intelligent voters and legislators. The purpose of the Dōshisha school, he declared, was "not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles, and to train up not only men of science and learning, but men of conscientiousness and sincerity. We

believe this can be done . . . only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellow-men. . . . We believe that it is our special work to nourish the spirit of self-reliance in our students' bosoms, and to train up a self-governing people."

In November, 1888, these views were announced simultaneously through the twenty leading newspapers of the Empire; the progress already achieved was briefly narrated; and a special appeal was made to his countrymen for further funds to establish this department. As a result, the school was brought prominently before the whole country, and the endowment fund was raised to $57,000 silver, $45,000 of the whole being now in the hands of the trustees.

This "School of Political Science and Law," whose endowment was thus begun, was opened in 1891. It has two three-year courses, and aims to do thorough university work.

A scientific school has also been established. Mr. J. N. Harris, of New London, Conn., whose desire that science be taught to the Japanese under Christian auspices first

found expression in a gift of $15,000 for a Science Hall, afterwards increased his gift to $100,000, thus founding "The Harris School of Science." It has been in operation since September, 1891. Probably no single thing has done so much to convince the Japanese that the presence of American missionaries in their country has a larger and nobler meaning than the mere propagation of a sect as Mr. Harris's royal gift.

The establishment and endowment of two departments have just been spoken of. The collegiate and theological departments, which have been much longer in operation, are still practically without endowment, being dependent financially upon tuition fees and a small annual grant from the American Board. Could Christians of wealth find any more promising object for their beneficence than this?

Mrs. Byron W. Clarke, of Brooklyn, N. Y., has just given $10,000 for the erection of a Theological Hall as a memorial to her son.

In addressing his plea to the Japanese public, Dr. Neesima naturally enough said very little of the missionaries' part in the school, or of the relation of the school to the

churches. As a matter of fact, the students came almost entirely from the churches and the communities in which Christian work was going on. Our students went out from the school in the vacations with burning zeal as preachers of the gospel. They returned not only with the story of converts to the faith, but with bright boys and young men as candidates for admission to the school, and, when our girls' schools were founded, pupils for them also.

There is scarcely a pastor or evangelist working in connection with the *Kumi-ai* churches who has not spent a longer or shorter time within the walls of the school. Frequently, at the annual meetings of our churches, I have noted that three fourths or more of the delegates were former students of the Dōshisha. In 1891–92, the students in all departments numbered five hundred and twenty-two and came from forty-four different prefectures. Of these eighty-three were in the theological department.

There have been graduated from its English theological course forty-five men, and from its special theological course of four years sixty-five men; in all, one hundred and ten theological graduates. Of these,

eighty-one are preaching, seventeen are teaching, and four are still pursuing their studies. From the collegiate department one hundred and seventy-eight have been sent out. Of these, thirty-six are preaching or studying theology, fifty-eight are teachers, forty-five are students, twenty-one are in business, five are editors, and two are in the diplomatic service. Besides the above-named graduates, more than eighteen hundred young men have been connected with the school for a longer or shorter period. Less than ten students have been graduated from the collegiate department who have not been professing Christians.

Mr. Kozaki, Dr. Neesima's successor, has already been spoken of. He is of a philosophic bent of mind and of wide scholarship. He is a sympathetic and impressive preacher, and profoundly interested in the religious welfare of the students, the prosperity of the theological department, and the speedy Christianization of Japan.

In order to indicate the nature and extent of the work done in the school, the names of the faculty are given in Appendix B.

CHAPTER XIV.

MEDICAL MISSIONS.

CHRISTIANS are discerning as never before that their mission is to all men, and to the whole of man's nature. They see that it was no accident by which our Lord gave so much of his time and strength to the healing of bodily diseases, and that the healers of the sick, no less than the preachers of the truth, are his ministers. One of the most striking characteristics of this missionary century is the increased attention everywhere given to the physical condition and environment of those whom it is hoped may be Christianized. This is one of the many spiritual gifts which foreign missions have bestowed upon Christendom.

It is a shallow and unchristian view of medical missions which makes them merely a wise contrivance for introducing Christianity among those indifferent or opposed to it, by influence gained over or favors conferred upon the sick and unfortunate. Such a

motive and method of work are shamed out of countenance by the unreckoning liberality of Him who went about doing good. Nor, on the other hand, would it be just to regard our Saviour's miracles or modern medical missions as springing merely from a desire for man's physical well-being, with no thought of his spiritual interests. The relief of physical pain, disease, and deformity is an absolute good in itself. And yet the Christian medical missionary cannot be content with that alone; he ever works in the hope that upon his patients and their friends may come a greater blessing than the *materia medica* or the surgeon's knife can give. It is also beyond question that those who value this latter blessing most highly are the most untiring in the bestowal of the former.

Medical missions had early representatives in Japan. Of the six missionaries who arrived there in 1859, two were physicians. One of these in the next year severed his connection with the society which sent him out. The other, Dr. J. C. Hepburn, who left a lucrative practice in New York city to become a medical missionary, is still in Japan, though since 1878 literary work has

occupied his attention. He opened a dispensary in Kanagawa soon after his arrival. This dispensary found favor with the people, who patronized it freely until the government, in its hatred and fear of foreigners and especially of Christianity, forbade their attendance. It was closed temporarily, but reopened again in Yokohama in 1862, where it was continued until 1878. "Thousands upon thousands of poor sufferers were relieved of their ailments, while their spiritual needs were at the same time attended to, in several cases with the happiest results. There is no doubt that the benevolent purpose in this work also exerted a powerful influence upon the final removal of the people's bitter opposition to Christianity." I cannot forbear adding a word in reference to the hospitality of Dr. and Mrs. Hepburn. For many years their house was the resort not only of missionaries passing through Yokohama, but of all visiting Americans. In recognition of this, naval officers used to speak jocularly of Mrs. Hepburn as "the mother of the United States Navy."

For more than twelve years Dr. Hepburn was the only medical missionary in Japan. Beyond question his success in treating ob-

scure and stubborn diseases, especially his operations for the removal of cataract and for other affections of the eye, had much to do in creating among the Japanese a desire for a knowledge of foreign medicine. This desire becoming known to our missionary societies, there was a considerable influx of physicians in 1872 and the immediately succeeding years. These new men everywhere received a warm welcome, one in striking contrast to that accorded to their predecessors.

Dr. Berry (A. B. C. F. M.) was met on his arrival by an invitation from the physicians of Kyōto to locate there, and they offered him the use of a house free. The Kyōto governor and vice-governor received him with deference and attention; but as they could not give him freedom to teach Christianity publicly in that inland city, he declined to go. He became connected with a hospital in Kōbe (a treaty port), where he not only successfully treated many patients, but had a number of physicians under his instruction. Visits were made to surrounding towns, and many sick were treated in connection with the native physicians. These physicians furnished the medicines for the poor patients, and buildings for the dispen-

saries. These buildings were also used as chapels. In some places this work continued for a considerable time, and the existence of such churches as those at Sanda and Akashi bear witness to the good accomplished. Elsewhere the local officials, regarding it as *Kirishtan*, — a name by which for two centuries the Japanese had learned to stigmatize Christianity as diabolical, speedily obstructed it, and so the hoped-for churches were not formed. The writer, who went out at this time, was soon led by the wide-open doors to abandon medical practice, and give himself exclusively to educational and directly religious work.

Dr. Adams (A. B. C. F. M.), at Osaka, succeeded in organizing a native medical society. In connection with the leading member of this society, he opened a dispensary and drug-store. This man had learned to read English very well without a teacher, using a Dutch-English dictionary. Writing of him in 1875, Dr. Neesima said: "I preached in Osaka last Sabbath, and baptized an influential native physician of the city. He has fifty medical pupils, and gives them lectures on physiology, anatomy, chemistry, etc. Besides his daily task, he gathers

his neighbors and reads to them every night the New Testament, using 'Barnes's Notes' for explanation. Through his efforts I trust four or five men have already become Christians." The evangelistic work thus begun resulted in the organization of the Naniwa Church. The untimely death of this physician and of Dr. Adams was a great blow to the work in Ōsaka.

Dr. Taylor, of the same mission, afterwards took up this work. He is now consulting physician to three hospitals, and in 1891 saw 2,533 patients. The church at Hikone is an outgrowth in part of Dr. Taylor's earlier work. He has made special and valuable researches into the origin of *kakke*, — an obscure disease peculiar to Japan, but related to the *beri-beri* of India, — and performed many major operations which have justly attracted attention.

Dr. Laning (Protestant Episcopal) has for many years carried on a successful work in connection with St. Barnabas's Hospital, founded by him in the same city.

Dr. MacDonald (Canadian Methodist), spent four years in Shizuoka, where, in addition to the treatment of many sick, the direct evangelistic result of his labors was a

net ingathering of one hundred and eighteen believers. Since then, he has been doing a wider work in Tōkyō.

Dr. Theobald Palm (Edinburgh Medical Mission), a man of rare gifts and spirit, spent several years at Niigata. During one year he treated 2,950 patients, this medical work being more than self-supporting. As a result of his labors and those of his Japanese associates, preaching was maintained for a time in thirteen different places, and eighty-eight were baptized. Dr. Palm's recall prevented the full ripening of results.

Dr. Berry's medical work was a most important element in the opening of Okayama and neighboring prefectures to evangelistic effort. In connection with Dr. Buckley, he is now carrying on a hospital and school for nurses in Kyōto. The number of patients last year was 2,400. At the time of the recent earthquakes, Dr. Berry was promptly on the ground with a well trained corps of assistants. Over five hundred patients were treated. By the skill and kindness shown, inestimable good was accomplished, the more ignorant patients in their gratitude literally worshiping their benefactors.

I regret that I cannot give fuller accounts

of the noble work done by our medical missionaries, some of whom I have not even named.

In regard to medical missions in Japan, I think it is the general feeling that the need is far less than in many other fields. This is mainly because a corps of Japanese physicians of fairly high order is being trained in the government schools. The general readiness of the people to listen to Christian preaching also bears upon this question.

The excellency of the Japanese physicians makes it imperative that the missionary physicians who do go there should have thorough qualifications. Such physicians can become the leaders and advisers of the native doctors in the treatment of difficult diseases, and especially in questions of public sanitation, as is exemplified in the work of the missionary physicians now on the ground. They also give great impetus to the medical treatment of the poor.

CHAPTER XV.

CHRISTIAN WOMANHOOD.

In Japan woman has never been relegated to the extremely secluded and degraded position she occupies in India, Turkey, and China. As a rule, she has been treated with kindness, and the wife and mother especially have been freer and more respected among the Japanese than among any other Asiatic people. That her position has been different from that accorded to her in America may be gathered from a few extracts from a famous and popular work entitled "The Great Learning for Women." I follow Professor Chamberlain's translation.

"Seeing that it is a girl's destiny, on reaching womanhood, to go to a new home, and live in submission to her father-in-law and mother-in-law, it is even more incumbent upon her than it is on a boy to receive with all reverence her parents' instructions. Should her parents, through excess of tenderness, allow her to grow up self-willed,

she will infallibly show herself capricious in her husband's house, and thus alienate his affection, while, if her father-in-law be a man of correct principles, the girl will find the yoke of these principles intolerable; she will hate and decry her father-in-law, and the end will be dismissal from her husband's house, and the covering of herself with ignominy." "The only qualities that befit a woman are gentle obedience, chastity, mercy, and quietness." "The customs of antiquity did not allow men and women to sit in the same apartment, to keep their wearing apparel in the same place, or to transmit to each other anything directly from hand to hand."

"After marriage, her chief duty is to honor her father-in-law and mother-in-law." "On every point must she inquire of them, and abandon herself to their direction." "The great life-long duty of a woman is obedience: when the husband issues his instructions, the wife must never disobey them. In doubtful cases, she should inquire of her husband, and obediently follow his commands." "A woman should look upon her husband as heaven itself, and never weary of thinking how she may yield to her

husband, and thus escape celestial castigation." "She must value her father-in-law and mother-in-law even more than her own parents, and tend them with all filial piety. Her visits, also, to the paternal house, should be rare after marriage." "She must sew her father-in-law's and mother-in-law's garments, and make ready their food. Ever attentive to the requirements of her husband, she must fold his clothes, dust his rug, rear his children, wash what is dirty, be constantly in the midst of her household, and never go abroad but of necessity."

"The five worst maladies that afflict the female mind are: indocility, discontent, slander, jealousy, and silliness. Without any doubt, these five maladies infest seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. A woman should cure them by self-inspection and self-reproach. The worst of them all, and the parent of the other four, is silliness. Woman's nature is passive [literally, *shade*]. This passiveness, being of the nature of night, is dark. Hence, as viewed from the standard of man's nature, the foolishness of woman fails to understand the duties that lie before her very

eyes." "Such is the stupidity of her character that it is incumbent on her in every particular to distrust herself, and to obey her husband." "We are told that it was the custom of the ancients, on the birth of a female child, to let it lie on the floor for the space of three days. Even in this may be seen the likening of the man to heaven, and of the woman to earth; and the custom should teach a woman how necessary it is for her in everything to yield to her husband the first, and to be herself content with the second place."

The prevailing religion added its weight to these teachings. According to Buddhism, women are greater sinners than men, hardly knowing the difference between truth and falsehood. Only men can enter Nirvana, or become Buddhas. Even the merciful Amitábha can take women to his paradise only by first changing them to men. "A nun of a hundred years' experience must bow reverently before every monk, even though he be ordained only on this day." In this life, woman must obey her father in childhood, her husband in wedlock, her son in her widowhood. Professor Chamberlain, writing in 1890, said: "At the present moment, the

greatest duchess or marchioness in the land is still her husband's drudge. She fetches and carries for him; bows down humbly in the hall when my lord sallies forth; waits upon him at his meals." Under the old *régime*, she could not hold property, or become the head of the family; the latter honor she often yielded to her unweaned son. She must be ready cheerfully to receive her husband's concubine into her house; she could be divorced for any one of seven reasons, — really at her husband's will; and she was often sold into brothels, by parents, foster-parents, husband, or brother.

With such ideas prevailing as to woman's nature and position, it goes without saying, that but little attention was given to female education. The common term for education — a term not yet obsolete — excluded girls. It was *shitei no kyōiku*, "the education of the son and younger brother," that is, of the young males of the house. There were "sewing-schools" for girls, in which also the above-mentioned "Great Learning for Women," simple epistolary writing, various polite ceremonies, such as arranging flowers and making ceremonial tea, and occasionally a little flower-painting, music and verse-

making were taught. Excepting those rare cases in which the daughter of a samurai house studied with her brothers at home, that was all there was of female education. The woman might love and serve; she was not expected to know. She accepted this subordinate position with the utmost sweetness and grace. She has been content not to know, and to be regarded as not knowing.

Such being her position, what has Christianity done, what is it doing, for her? First, the position of equal and companion to her husband, publicly and privately accorded the wife in the nearly two hundred missionary families, has been a great object-lesson. That chivalrous idea, born of Christianity, which impels the husband, as the physically stronger, to consider the wife, to anticipate her wants, to relieve her as far as possible from labor and anxiety, has been unknown to the Japanese. This concrete manifestation of it is a revelation to them. In its presence the wife, who was not only regarded as an inferior, but, from lack of education, was not in reality the equal and companion of her husband, and did not want to be, was stimulated to a new thirst for knowledge; and it was one of the com-

mon experiences of teachers in girls' schools to have married women, even those with children, apply for admittance. At this moment there is a lady of wealth, formerly a pupil in a mission school, who is in this country for a year or more, away from her husband, away from her young children, that she may learn more of the wife's duties. And to the man who saw the wife's position in the family, sitting at the same table with her husband, helped to food before him, passing through a door before him, ready and prepared to teach his classes in his absence, reading the same books and periodicals, etc., many new thoughts would occur, and he would be ready, not only to second his wife's efforts for improvement, but also to accord to her a hitherto unknown dignity and freedom. Some of the families in which both husband and wife have had a Christian training have in turn become most worthy models themselves.

Again, the character of our missionary ladies has made a profound impression. Their intelligence, their interest in affairs, their independent, self-sacrificing lives, their teaching abilities, their executive powers, have had an incalculable influence. "Why,

she talks like a man," was the comment of a male eavesdropper, at one of the earliest meetings of one of our ladies. As Miss Bacon, in her excellent book, "Japanese Girls and Women," truly says of the Japanese woman, "She has no career or vocation open to her; her duties must always be either within the house, or on the farm." The thought of her doing anything for her sex, or for any part of the outside world, especially of her uniting with other women for that purpose, was as foreign to her as the idea of color to the blind.

But here were ladies, unmarried as well as married, — hundreds of them, —leaving home and kindred and country to teach and help their sisters of another race and nation. How insensibly and powerfully this fact has wrought upon their ideals of womanhood! In the hearts of how many girls has it awakened high and holy ambition!

In the spring of 1887, in an inland city, four girls, the daughters of samurai parents, bound themselves together by an oath to use all possible means to induce their parents to allow them to attend a mission school for girls, and, in the event of failure, to commit suicide. In this covenant, these

children of fifteen years showed the very spirit of their class. Two of them, in the bitterness of disappointment, put an end to their lives. A third, for whom a marriage had been arranged, confided her purpose of suicide to her uncle, a Christian physician, who gently led her to the Saviour. She gave up her suicidal intent, acceded to the demands of her parents that she marry the husband provided for her, and, although cut off from intercourse with Christians, was, at the last reports, a faithful follower of Christ. The fourth one alone, by the Christian doctor's entreaties, was permitted to carry out her purpose of securing an education and becoming a teacher.

Moved by the same ambition, how many have consecrated themselves to the task of enlightening and elevating their sex? The hundreds who are studying and the scores who are teaching in our girls' schools to-day give answer. From earnest students in Mt. Holyoke, Wellesley, Bryn Mawr, and similar institutions, who received their first inspiration in mission schools, comes the same reply. These glowing hearts and trained minds are among the brightest trophies of mission work in Japan.

Once more: the good done by direct instruction in mission schools, in families, as evangelists, and as advisers to the churches, has been very great. In 1890 the number of these schools for girls was fifty-one, their pupils aggregating 4,249. These include not only the ordinary schools for girls, but also special schools in which older women are trained as nurses for the sick, kindergartners, and evangelists; and their good results are greatly enhanced by the way in which the ladies follow and assist their pupils after they leave the schools.

A few of these schools have been in operation for twenty years, a large proportion of them for ten years. A simple arithmetical process will indicate the number of girls who have thus been influenced, the number of homes that have been reached. These schools have been criticised, and, with so much that was new and untried to the teachers, it would have been a miracle if they had been beyond criticism. When such great changes were being effected, it was inevitable that the faultless and lifeless symmetry of the past should be disturbed, and that to the conservative Japanese the girls should seem brusque, conceited, forward. These

are failings which the rising generation of the other sex has not wholly escaped. They are defects which time will do much to remedy, and which affect in no way the solid good accomplished. It should be remarked in passing, that the schools for girls established by the government in recent years have been even more severely criticised by the Japanese newspapers than have the mission schools. But that most faithful and effective work has been done in these government schools is beyond question. The personal Christian influence of Mrs. Straight, Miss Bacon, the Misses Pierce, and other ladies employed in these schools, it is a great pleasure to recognize.

Finally, we must note the influence — implicit in all those previously named — of the Christian doctrine of the worth of woman as the immortal child of God, and a member of that church in which there can be neither Jew nor Greek, bond nor free, male nor female. This is the thought which impels forward the Christians — native and foreign — who are laboring for female education in Japan. This gives them high vantage-ground, not only over those who are indifferent or opposed to female education, but

also over those who favor it simply on the ground that educated men need educated wives. This is the motive power of the Christians who more than all others are laboring, on the platform and in legislative halls, to abolish those social customs which degrade and defile woman. Christianity, by thus giving woman a greater sense of her own powers, by imparting to her the fructifying truths of the Bible, and by imbuing her with a nobler purpose, has already proved itself to thousands of Japanese women a life-giving power. Go into any miscellaneous assembly of Japanese women, and you will find it an easy task to pick out the Christians by their brighter, more thoughtful, more purposeful faces. In the presence of these noble and gracious Christian ladies, the Japanese women represented by Sir Edwin Arnold's sensuous pen are as inferior as they ought to be offensive.

Much of our most productive evangelistic work is done by our lady missionaries. They enter the houses with a freedom which is denied to men, and in individual work possess a tact, if not a devotion, which male missionaries do not always show. Not over their own sex alone, but over men also, — men of

wealth and position, merchants, physicians, judges, and others, as well as over the more lowly, — has their influence been potent. Some of these are the most valued advisers and helpers of the Japanese churches and pastors. As illustrating this, the following incident, hitherto unknown beyond a very narrow circle, may be given. A certain church was deeply in debt for its building. Plans made for the liquidation of the debt failed, and the church, burdened and disheartened, went to one of our young ladies. After a long consultation, she told them that she could see only one way of escape, and that was by their going home and sacrificing, not something which they lightly valued, but some one thing that they prized more than other things. When they had gone, realizing the demands which she had made upon them, she asked herself, "Am I willing to take to myself the advice I have given them? What do I specially value that I am willing to make an offering of?" She was an ardent lover of music, and the question came, "Can I give up my piano?" The result was the sale of the piano, and the speedy lifting of the debt by their united self-sacrifice.

CHAPTER XVI.

CHRISTIAN LITERATURE.

CHRISTIANS are to be followers of Christ, and even in methods of work they can often do best by closely following in his footsteps. But we should seek to live by the principles which governed his life, and to adapt them to our greatly different circumstances, rather than to make his words and deeds a pattern to be exactly and slavishly copied. That the church has ever so regarded Christian discipleship finds an excellent illustration in the use which it makes and ever has made of literature.

Our Lord wrote nothing himself, and there is no record of a command to his disciples to write; yet from the days of Paul's first letters the written or printed page has stood next in power to the living voice. The modern missionary is not behind others in the value which he places upon Christian literature. In a country with a government hostile to Christianity as Japan was down

to less than twenty years ago, literature plays a peculiarly important part. A book can go where a missionary cannot. Ease of concealment makes its reception possible by those who would not dare to harbor a missionary. It can speak where he is voiceless.

Nor did the special need of a Christian literature pass away with the hostility of the government. As elsewhere pointed out, restrictions as to residence and travel by all foreigners still exist, while the book, newspaper, and magazine have free course. The author of a tract speaks through it to thousands whom he may never see.

That classical Chinese is easily read by Japanese scholars is a fortunate fact, which the early missionaries in Japan made wise use of. The missionaries in China had already created a considerable literature, and this was freely drawn upon for use in Japan. "The faithful authors of this literature were little aware that, while working for the salvation of China, they had been, as it were, writing with a double-pointed pen and working for Japan as well. They had unwittingly been doing a work which, in the providence of God, was to be twice blessed. The sale of these books was very suitable

employment for beginners, since it could be done without an extensive knowledge of the language. At Nagasaki, on one occasion, a shipment of four large cases of these books was purchased and paid for in bulk as it arrived."

The Bible and many tracts in the Chinese language were thus circulated long before any translations into Japanese were made. The influence of these books was immense. As is well known, it was one or two small volumes of this Chinese literature which filled a young man with an unquenchable desire to visit America, and thus gave to the world that apostle of Japan, Joseph Hardy Neesima. One of the most useful of these books was the *Tendō Sōgen* ("Evidences of Christianity"), by Rev. Dr. Martin, now head of the Imperial College at Peking, but at the time of its preparation actively engaged in missionary work. Its author, possessing a profound acquaintance with the thought of China, and so of the thought of Japan which was a development of it, presented Christianity in a light which made it almost irresistible. An illustration of the power of this book may be of interest. In the spring of 1875, one of our number spent a month

in Kyōto. While here he met the blind Yamamoto elsewhere referred to as joint founder with Neesima of the Dōshisha, and still one of its most influential trustees. Mr. Neesima, who visited the city a little later, thus writes: —

"Dr. —— was at the same time in Kyōto for his health, and made himself acquainted with Yamamoto, the adviser of the vice-governor. I suppose he did not say much to him about Christianity, but gave him simply a copy of *Tendō Sōgen*. It is a most interesting and convincing work. It has done more in Japan in converting men than the Bible itself, for they find the Bible very difficult to understand, and often stumble at some biblical statements, not being able to see their real meaning. *Tendō Sōgen* is just the thing to meet and challenge our educated and sceptical minds to pay attention to gospel truth and seek for life and light.

"Dr. —— hit the right point by giving this convincing work on Christianity to one of our best-educated thinkers. I must tell you more of this interesting man. He is kept by the Kyōto government as a guest and adviser. He is unable to walk, and is

blind also, but his mind is clear and sharp. When I called on him, some time after he received the work from Dr. ——, he told me that it was an excellent book. 'It has done me great good,' he said. 'It has cleared away my doubts in regard to Christianity, and has also solved a hard problem that I have kept in mind for many years. In my younger days I thought I must render to my country some service, and so I devoted myself to military tactics: but afterwards I found that that was not enough to do a real service to the country; so I gave myself to jurisprudence, hoping that through my effort the people might be more justly treated. But after careful observation I found there was a certain limit to jurisprudence. The law could say that the people must not come beyond such a limit, but they could not be kept up unless there were severe restriction. As soon as the restriction is removed, the people go beyond the limit. They do steal, lie, murder, etc., whenever they can. The law could not prevent their thinking evil in their hearts. The law could condemn or justify their outward but not their inward actions.

"'Now I rejoice that I have found the

means to solve my hard problem. Christianity alone can reach and renovate the very spring of the human heart. The day has dawned upon me, so that I can see the path which was utterly unknown to me, and for which I have been unconsciously seeking.'"

Later, several translations of this book into the language of the common people were made. One of them was by Nakamura Masanao, one of Japan's most famous scholars. When Viscount Arinori Mori went as ambassador to China he carried a copy of this translation as a present to the author from the translator.[1]

Among the many other useful books thus introduced from China, Dr. Williamson's "Natural Theology," and Rev. Ernest Faber's "Commentaries on the Gospels," and his discussions of Confucianism, deserve special mention.

But, valuable as this Chinese literature was for Japanese scholars, it was as a sealed book to the great body of the people. Hence the creation of a Japanese Christian

[1] Dr. Martin has told me that when Viscount Mori spoke of this at a banquet in Peking, he (Dr. M.) suddenly asked him if he were a Christian. The viscount gave the characteristic reply: "I endeavor to live so that men may think I am a Christian."

literature has been from the earliest times a constant purpose. Owing to the difficulties of the language, and especially of the Chinese characters, missionaries employ Japanese writers, and do not attempt writing their books themselves. Japanese authors even often employ professional writers. Some missionaries write out their thoughts in English, and have them translated. A more common way has been to talk one's thoughts into a Japanese writer, much as one might into a phonograph, and let him put them in literary form. The process differs from the use of a phonograph in that, instead of coming out exactly as it went in, the easy and free colloquial is transformed into stiff and stilted written language. The author finds his thoughts clothed in words he never heard of before, and he is incredulous when told that they have the same meaning as those he had used. Then there is pretty sure to follow a struggle between the author, who pleads strongly, perhaps unduly so, for a simple form of the written language, and the writer, who is unwilling to endanger his literary reputation by writing a book that everybody can read. He says, and says truly, that his intelligent fellow-countrymen will refuse to

read a book which gives no evidence of Chinese scholarship. And so the missionary author attempts to steer his untried craft so as to avoid the Scylla of *Kambun* — high Chinese which nobody *can* read — and the Charybdis of *Kanabumi* — easy, colloquial writing which no one *will* read. Some books have the two styles side by side; others are mixtures of the two in varying proportions. This affectation of the Chinese language has been and still is a great obstacle to the diffusion of Christianity, and, indeed, of all knowledge. A servant girl, who had just returned from a meeting where one of our most scholarly Japanese had preached, was dilating upon the excellence of the sermon. "What was the sermon about?" asked her mistress. "Oh," she replied, "I have no idea what it was about; it is not for the like of me to understand so fine a sermon as that!" One of our most scholarly missionaries says, that in preaching to a new audience he usually gives a few Chinese sentences near the beginning of a sermon, to show his educated hearers what he can do, and then for the remainder of the sermon uses easy language that every one can understand.

Our earliest books and tracts were printed, not from movable types, but from wooden blocks. The author's written page was pasted on a wooden block, three fourths of an inch thick, and in area equal to the page. The carver then cut away the surface of the blocks, leaving the writing untouched. Sheets of paper were then rubbed by hand upon these blocks. The printed page was thus a *fac simile* of the author's autograph.

There is no space to speak of the myriads of tracts which have been prepared and scattered up and down the empire. Some of these are adaptations of Chinese tracts; others are translations of tracts in English; others still, original productions of missionaries. Some of the very best and most useful were prepared by our Japanese ministers, nearly all of whom have tried their hands at books, or tracts. Among the most widely distributed and useful tracts, Dr. Davis's *Chika Michi* (Near Way), Rev. K. Ibuka's *Jesu Kyō Mondō* (Dialogue about Christianity), and Rev. P. Kanamori's "Three Great Doctrines," deserve mention. As a writer of easy but acceptable books for the young, the Rev. N. Tamura stands preëminent. A more learned

and more difficult grade introduces us to the works of Messrs. Kozaki, Yokoi, Uemura, and others.

A partial list of publications is given in Appendix C.

In accordance with what has already been said, where the name of a missionary is given it is often understood that he has had Japanese to assist him.

The American Tract Society and the London Religious Tract Society have been the ready and efficient assistants of the missions in the publication of books and tracts.

The influence of periodical literature has been great. It began with the *Shichi-Ichi Zappo* ("Weekly Messenger"), started by the American Board's Mission in 1876, and edited by Rev. O. H. Gulick. The *Kirisuto Kyō Shimbun*, of Tōkyō, is its successor. For a long time it had the field entirely to itself, but now all the leading denominations have their organs. The first paper for children, "Good Tidings," edited by Mrs. E. R. Miller, and published by the aid of the Foreign Sunday-school Society, is still pursuing a successful career.

The first Christian magazine was the *Rikugo Zasshi* ("The Cosmos"), edited and

published by Rev. H. Kozaki, who ungrudgingly gave to it his time, strength, and means. He has had his reward in its wide influence, and in its present satisfactory financial condition. Other able writers like M. Uemura and G. Takahashi in the early days warmly supported Mr. Kozaki in the conduct of this magazine, and have since employed their practiced pens in other useful channels. The editors of the influential *Jogaku Zasshi* ("Magazine of Female Education") and *Keizai Zasshi* ("Journal of Political Economy") are Christians. Both the editor and publisher of the most popular magazine in Japan, "The Nation's Friend," and the daily newspaper since associated with it, are disciples of Dr. Neesima, and trustees of the Dōshisha University; and those periodicals are more or less pervaded by Christian sentiments.

The progress in the production of a hymnology, if slow, has been substantial. The Japanese, from our point of view, are not a musical people, as might be inferred from Miss Bacon's remark that "it is fortunate that the musical art in Japan is limited to women, priests, and blind men." A hymnbook including two hundred and sixty-three

numbers, a large proportion of which are translations of our standard hymns, was published in 1890. The tunes set to these hymns were printed in Japan. There are a few adaptations of Japanese music; the remaining tunes are those heard in the churches of the United States. The hymns are largely the work of Messrs. Okuno, Uemura, Matsuyama, and Verbeck. The onerous task of preparing and publishing the music was performed by the competent hands of Rev. George Allchin.

The translation of the Bible occupied the early attention of the missionaries. The New Testament was translated by a committee organized in 1872. The most prominent and permanent members of this committee were J. C. Hepburn, M. D., Rev. S. R. Brown, D. D., Rev. D. C. Greene, D. D., and Rev. Messrs. Okuno and Matsuyama. As may be inferred from preceding pages of this chapter, their task was a delicate and difficult one. That they performed it successfully, avoiding both extremes of stiffness and freedom, is clear from the fact that fifteen years of progress in Christian knowledge and experience has created no demand for its revision. It also gave direction to

the translation of the Old Testament, which is the work of a larger circle of scholars. The Japanese Bible is already exerting something of the same influence over the Japanese language which Luther's version has had over the German tongue.

In the publication and circulation of the Bible, the American Bible Society gave its valuable aid almost from the very start. Later, the British and Foreign Bible Society and the National Bible Society of Scotland have shared in this work.

CHAPTER XVII.

DENOMINATIONALISM AND MISSIONS.

THE unique condition of Japan during the past quarter of a century has made it a most attractive field to the various branches of the church. It is doubtful whether the world has ever seen or ever will see a more striking exhibition of the absurdities of Christian denominationalism; more than thirty different missionary societies, all bearing the name of Christ, but each with something peculiar in its character, its history, or its methods, working in one small country, the majority of them in a single city! Is it any wonder that the Japanese are puzzled, and ask, "Are there thirty Christs?" or, "Is only one of the thirty the true Christ?" Or that they reply to our exhortations, "I will first study all, and afterward decide which Christ I will follow."

Is it any wonder that the unsympathetic foreign residents in the East regard missionaries as engaged in a general game of

grab, quite as ready to receive converts from each other's ranks as from the unchristian world about them? Such a view is, however, very far from the truth. It may be questioned whether so many distinct bodies, engaged in the same occupation, ever before worked together so harmoniously as do these missions. Of course there have been cases of misunderstanding, because there as everywhere men see different sides of the same shield; and the adjustment of the relations of the different missions, in some instances, has not been free from friction. Of course, also, there are sects which there as elsewhere are largely parasitic in their manner of life. But taking it all in all, the spirit shown has been admirable.

At the very time of the writer's arrival in 1872, when there was only one church, and that but a few months old, the missionaries of all denominations working in the land (with perhaps one exception) had met in convention, and were harmoniously planning for the translation of the Bible, and the organization of native churches.

The result was, first, the early and excellent translation of the New Testament, referred to at the close of the preceding

chapter. In regard to the organization of churches, the following preamble and resolution were *unanimously* adopted: —

"Whereas the church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the church in Christendom, and much more in pagan lands, where the history of the divisions cannot be understood, we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences. We therefore take this earliest opportunity offered by this convention to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches, in the formation of which we may be called to assist, that name being as catholic as the church of Christ; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

This plan for forming simple churches of Christ failed at the time, largely — must it

be confessed? — because some people at home could n't count converts so easily; but the good spirit of the convention has followed these missions down to the present time. Great courtesy and consideration have always been the rule in the treatment of each other. Local inter-denominational conferences, union prayer-meetings, have been regularly maintained, and union of effort in evangelistic services frequent. One general conference was held in 1883, in which more than one hundred missionaries, representing twenty-two different societies, united in discussing various features of missionary work. This conference was attended by a harmony and cordiality which greatly surprised our Japanese friends, and was indeed a surprise and gratification to ourselves.

While general organic union has not been attained, important steps in that direction have been taken. The results of the labors of three Baptist missions will form but one Baptist church. A similar union has been effected by the two English and one American Episcopal missions. Six Presbyterian missions have united in forming one church, which has dropped the name Presbyterian and gone back to the "Japanese Church of

Christ." It has also displaced the Westminster and Heidelberg confessions by one at once simple and orthodox. Beginning about 1886, there was for several years a strong movement for organic union between this body and the *Kumi-ai Kyōkai*, the two largest ecclesiastical bodies in the empire. Its failure was regarded by most of the missionaries and Japanese leaders as a great calamity, not to say sin. It costs the Christians of America thousands of dollars annually; the spiritual losses are immeasurable.

There has been talk of a Japanese national church freed of all connections with foreign lands. Some have feared this, others prayed for it. If wisely brought about, it would be a great blessing. The hopes for it are not now so great as formerly. The Japanese Christians are apparently not so favorable to it either as they formerly were, or as the missionaries now are. Desire for union is strongest either in the newly converted or in the mature Christian. An intermediate stage of experience is the best soil for the growth of the denominational spirit.

As illustrating the mutual disposition of even those bodies which have scarcely any

hope of uniting organically, I give the following minute adopted by all the missionaries working in Central Japan, December 16, 1890: —

"The Protestant missionaries connected with the Missionary Association of Central Japan, whilst frankly acknowledging the differences which separate them, heartily recognize each other as loyal servants of the same Master, as true members of the one body of Christ, and as faithful allies in the common work of Christianizing this empire. They desire to thank God for the rapid growth and development of the church; for the increase of foreign missionary laborers and native pastors and evangelists, and for the extension of aggressive evangelistic effort throughout the country; and in view of this they deem it important to place on record for their own guidance, and for the consideration of their Japanese brethren and other fellow-workers, certain principles of mission comity which, if acted upon, will, they believe, prevent friction, promote economy and efficiency, and tend to further unity, peace, and love amongst Christians generally. They agree as follows: —

"1. That in every department of work —

evangelistic, pastoral, and educational — Christ should be so supremely exalted as the light of the world and the Saviour of men, the head of his church and the life of his people, as to make it impossible unduly to magnify or emphasize the differences which separate Christians, to the injury of spiritual life in the church and the work of the Lord's kingdom in the world, and that even when it is necessary to teach distinctive principles it should be done with a scrupulous regard for the views held and taught by others.

"2. That even when a city is occupied by the missionaries of one society or church, such considerations as its size and importance, its position as the centre of a district, the advantages it affords as a place of residence for foreigners, and relations to church members resident in it, may justify its occupation by other missions; and that, when this is decided on, the members of the new missions should be cordially welcomed as friends and allies; though, with a view to establishing a good mutual understanding from the first, the mission or missions already in occupation should be communicated with, as a matter of Christian courtesy, and their reasonable wishes respected.

"3. That even where there is no evangelistic agent in residence, when regular public services are held on the Lord's day, it should be regarded as occupied, and that in all such cases where the population is less than five thousand it is undesirable for a second mission or church to enter, unless for very urgent reasons, as being inconsistent with economy in the distribution of missionary forces for the speedy evangelization of the country.

"4. That when the same towns, cities, or districts are occupied by different missions or churches, every effort should be made to locate their centres of work so as to reach as far as possible different circles of hearers.

"5. That where work is carried on side by side, no attempts should be made directly or indirectly to induce Christians or Christian workers connected with one body to join another, or to influence catechumens under instruction in connection with one church or mission to receive baptism in another; and that the greatest care should be taken not to receive from another church a member in good standing without the usual commendatory letter, or a certificate of Christian character, or to recognize those under discipline

in another church without the fullest investigation, nor until after direct communication with the pastor or other responsible parties concerned.

"6. That while it is unnecessary to interfere with the freedom of parents in taking their sons and daughters from one school or college to place them in another, no scholarship should be given or other payment made to or in respect of students and pupils admitted from another missionary college or school, unless, after conference, for special reasons it is mutually agreed to be desirable.

"7. That it would often prevent difficulties in special cases if the parties concerned would refer their differences to the decision of brethren in whom they have mutual confidence.

"8. That as the location of Japanese workers and the supervision of pastoral and evangelistic work will more and more pass into Japanese hands, every effort should be made to secure the adoption of the principles laid down in this minute by the several Japanese churches and missionary committees.

"In adopting these general principles and recommending them to the careful consider-

ation of all engaged in pastoral and evangelistic work in this country, the missionaries of Central Japan desire to emphasize the paramount importance of mutual confidence as the basis of all true harmony in Christian work; and as this can only be secured by friendly intercourse and frank and unfettered expression of opinion on subjects where different interests are involved, in the mind and spirit of Christ, they heartily welcome the opportunities afforded by the meetings of this association, and cordially recommend united meetings of the missionary committees of the several churches, and similarly constituted bodies in the district, as a means to this end, confidently believing that Christian workers who are living in daily communion with the Lord, by whom they are commissioned, in whom they are essentially one, and to whose glory all their efforts are directed, will, as they know each other better, endeavor to keep the unity of the Spirit in the bond of peace, and help to bring about the full realization of the Lord's high-priestly prayer, 'That they all may be one; even as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou didst send me.'"

CHAPTER XVIII.

COMPARATIVE RELIGION AS A MATTER OF EXPERIENCE.

COMPARATIVE religion has won for itself a place in the galaxy of modern sciences. Already has it thrown much light upon the origin and development of religious ideas and practices. By its help we understand better than ever before the relation of Judaism to other ancient forms of belief. Its historical and comparative methods of study have brought into clearer light the differences between Christianity and other existing religions.

It should not be forgotten that this is a *Christian* science. It is so because it is a product of Christian civilization, and because it finds its impulse in that freedom of inquiry which Christianity fosters. Although the church has often been unfaithful to the spirit of its founder in this as in many other respects, it still remains true that nowhere else than among Christian peoples

have the inductive sciences found a hospitable home. And what is true of the sciences in general is true of Comparative Religion in particular. It is now a part of the course of instruction in many of the colleges and theological seminaries of Christendom. Many scholars are laboriously engaged in its investigation, and in the periodical press as well as upon the platform it is a frequent subject of discussion. Such investigation and discussion are unknown among non-Christian peoples save where they have been excited by the aggressiveness of Christian missions.

One obstacle to the real progress of the science has been the imperfect and erroneous information which we have had concerning the ethnic religions. The collection, translation, and publication of the authentic teachings of their founders, their sacred books, have done much to remove this obstacle. But even with these deliverances of their religious teachers in our hands, we are still a long way off from the thoughts and governing motives of those who make up the mass of their adherents. It is also true that many have written on the subject who have failed to divest themselves of the preconceptions of Occidental and Christian

civilization, and their views are so colored thereby as to be either valueless or positively misleading. For the science to reach the absolute truth and to include all the facts, which should be its aim, it is necessary to know the relation which Christianity and other religions bear to each other in the minds of those who, while they may not have studied their theoretical aspects, have been at different times sincere believers and followers of them.

Probably there is no better opportunity to learn what Comparative Religion is, as a matter of experience, than that which is offered by the ordinary testimony of those who come into Christian churches on mission fields after having spent a great part of their lives under the influence and in the practice of other religions. Examinations for baptism are a frequent occasion of this testimony. If there were only that given in the open ports to foreigners who might be easily deceived by adventurers expecting some pecuniary gain, this testimony would be of little value. But in Japan, in the large proportion of cases, it is given to native pastors and church-officers, foreign missionaries being present only occasionally.

It is given, too, in inland cities and towns where confession of Christ frequently entails business and social ostracism, and sometimes downright persecution and pecuniary loss. Under such circumstances, there is every reason to regard the testimony as the genuine thought and experience of the believer. The evidence of pastors and laymen, incidentally and unconsciously given, is of equal validity. Unless I have lamentably failed in my object, many pages of this book bear witness to the incomparable power of Christianity over the hearts and lives of men. Some more definite reference to testimony given, as described above, by those who have spent many years in the belief and practice of Shintoism and Buddhism, or in the study of Confucianism, may be of interest. I have in mind definite persons and occasions. The witnesses include men and women, some young and others of mature age. They embrace those who greatly differ from each other in scholarship, wealth, rank, and position in the community. Some have written brief statements of their religious history, more testimony has been given in response to the multiplied and varied questions of pastors and their associates during

protracted examinations. In most cases where the foreigner is present, although a deeply interested spectator, he has been a silent one. As scarcely one of the witnesses had ever heard of the science of Comparative Religion, their testimony is all the more valuable, because of its unstudied spontaneity. It is explicit upon such points as these: —

Christianity brings a sense of sin which the other religions named above do not produce. There often has been an intellectual recognition of the fact of sin and its consequences, but a powerful impression of it as a personal burden is not common. One old lady testified that she had hardly thought of herself as a sinner, until she began to hear this "new way." Then her sins stood up before her in strong condemnation. A young lady, a teacher in the public schools, referring to her parents' unwillingness that she should become a Christian, said that they consented only when told that she could not otherwise get rid of her newly-felt burden of sin. Although there are exceptional cases, one of which will be given later, it is the general testimony of Japanese Christians that their knowledge of Christi-

anity brings a hitherto unknown sense of sin.

Christianity alone brings true repentance. If the old religions bring no adequate sense of sin, how can they produce a genuine repentance? The fear of punishment is general, and often clearly defined, but a deep personal loathing of sin is practically unknown. Often repentance is the strangest and strongest element of the believer's experience.

Christianity alone awakens a true spirit of prayer. If no sense of sin and no deep repentance, true prayer by sinful man is impossible. "Before I became a Christian I prayed for temporal blessings only, for health, for children, for business prosperity. I never prayed for spiritual blessings. I did not pray for others."

Christianity alone brings the knowledge that God is our Father. Some sects of Buddhists teach that all prayer is useless; practically, the followers of both Buddhism and Shintoism worship many beings. Among scholars the idea of a Supreme Ruler, though not his worship, is common. Christianity alone teaches that this "Supreme Ruler" is our Father, and that we are his children.

"Why is God called our Father?" "Because his love is greater than a human parent's love."

In his person and work Christ is unique. The doctrine of the incarnation once for all, of "the only begotten Son" of the One God, is infinitely removed from the countless transmigrations and manifestations of the innumerable buddhas. In its freedom from sin, and in its perfection as a model, Christ's life is superior to all others. "Neither Buddha nor Confucius taught of an atonement, and some object to Christianity because of the Cross; but I regard the doctrine of the Cross as the chief excellence of Christianity." "To my mind the peculiar doctrine of Christianity, the one that shows most clearly that it is divine, is the resurrection of Christ." The military officer spoken of in chapter ix., who found a New Testament in the bay of Nagasaki in 1854, said, when at conscious risk to himself and family he was baptized twelve years later, "Sir, I cannot tell you my feelings, when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed

with emotion, and taken captive by the record of his nature and life."

Concerning the unique influence of the person of Christ the following account, written for a friend by a prominent member of the Kumamoto Band (see ch. v.) of his experiences in Captain Janes's school, is evidence in point.

"We began the Bible. I remember we began with the Gospel of John. We read on, finished John and began Luke. And gradually, as sure as the penetrating influences of the morning sun, the consciousness that I stood before a Great Personality dawned in my heart. We had learned already from the study of the sciences that there was a God, and when I came to admire the person of Jesus and his sayings, I found myself without any effort on my part a follower of Jesus and a believer in him as my Saviour. I began to pray to him. I began to understand the scriptures. I began to speak about him to my friends. I was not alone. Soon the whole school of one hundred young men were exercised to the very bottom of their hearts with the question of Christianity and its claims. . . . Then like a crash the hand of persecution fell on me.

One day when I returned home from school my mother very decidedly informed me that if I did not renounce Christianity, she was going to commit suicide that very evening. My father had been assassinated because he was supposed to be a believer in Christianity, and his friends told my mother that if her son became a Christian the stain on the father's name could never be washed away. . . . It was a terrible trial, but I asked for a little respite of three days that I might reconsider the claims of Christianity. I said I was willing to abandon it, if I could see that it was not true. So it went on. They used every means in their power to change my mind. But the Unseen Hand was above us all and led me. After three months I got permission to go to the government college in Tōkyō, and a year later I entered the theological school in Kyōto. . . . My mother is a Christian now rejoicing in her faith."

Christianity alone teaches a certain and present forgiveness of sin. Buddhism promises deliverance from the miseries of this world and from the chain of transmigrations at death rather than present forgiveness of sin. This is illustrated in the following story of one of those exceptional

cases, where sin is felt as a burden before Christianity has been received.

Several years ago, the Japanese pastor of a church in an inland city showed in my presence a white outer garment which had been the property of a woman, who was then a parishioner of his. It was the kind of garment that is seen on religious pilgrims, and is often put upon persons as death approaches or when the body is prepared for cremation. This one was literally covered by inscriptions of Buddhist formulas, and by the impressions made by the seals of the many temples she had visited, in the hope of finding assurance of salvation. But these pilgrimages and inscriptions brought her no peace of mind. All that the priests could do, she said, was to promise a probable future forgiveness. It was not until she heard the words of Jesus, "Thy sins *are* forgiven thee," that she found rest and peace. Then she was ready to burn her white garment, but finally consented to give it to her pastor. In this new-found faith and peace, as I have recently been told by the pastor, she lived and died.

Christianity makes loving service to mankind more prominent than other religions.

"Thou shalt love thy neighbor as thyself." "Love your enemies."

Christianity's doctrine of this world is superior. Buddhism makes this a world of misery to be escaped from. Strictly speaking only those are Buddhists who have "abandoned the world" and become monks or nuns. Christianity makes this world the sphere of duty to both clergy and laity, and so impels to progress and reform as Buddhism does not.

Christianity's doctrine of a future life is more rational and consistent than that of other religions. Neither Shintoism nor Confucianism has any clear doctrine of a future life. The oldest Buddhist books deny it altogether; the later books tell of an inconceivably sensuous heaven.

Christianity alone has a Sunday; a fixed day for physical rest and worship. "Sunday is a day for spiritual culture, for cleansing our hearts by meditation, Bible reading, and prayer."

Christianity places woman in a higher position and gives a higher ideal of marriage. In the civilization produced by these other religions, marriage is arranged by the parents, mutual affection before marriage is

not thought of, and the parties often have no choice but to obey the parents' wishes. Gross immorality, concubinage, or repeated previous marriages on the part of the husband, make no difference. Christianity alone limits divorce to one cause, and grants it to the wife, as well as to the husband, for that cause. Christianity alone makes the wife her husband's equal. This thought has already given a new impetus to female education in Japan.

Finally, Christianity alone is a living religion. Grant freely all the good that is in other religions. It is practically powerless. They are *shibutsu*, "dead things," is the often repeated assertion of our Japanese preachers; Christianity by its fruits shows that it has its Master's life within it.

CHAPTER XIX.

SHIN NIPPON.

To those accustomed to listen to Japanese sermons and addresses, the two phrases not strictly religious which become most familiar from constant repetition are, *bummei* (civilization), and *Shin Nippon* (New Japan). There are no prophecies of the coming of a new nation, no arguments to prove an impending national regeneration; it is always taken for granted that the new nation is already here and to stay. The only questions which the speakers raise are, "How complete shall the regeneration be?" "What shall be the permanent characteristics of the new nation?" "What privileges and responsibilities does this new material civilization, which is already here, and which to many seems all-sufficient, bring to Christian men and women, of spirit and patriotism?"

It is not strange that this civilization dazzles the minds of the Japanese, as a brief

glance at it will show. Less than twenty-five years ago, the usurping shogun's government was overthrown, the *Tenshi* restored to imperial power, and Japan started definitely and determinedly on the course of progress. Since that time, fifteen hundred miles of railway have been laid down and put in operation. At first, this untried work was wisely placed under foreign supervision; now, excellent railroads, including tunnels of considerable length, are built by Japanese engineers. Rails, engines, and cars are made in Japan, though the increase in the mileage of the roads being more rapid than that of the capacity of the shops, the importation of these materials still continues. A very few foreign advisers are still retained, but both freight and passenger traffic are under native management.

Two thousand miles of telephone, and more than twenty thousand miles of telegraph, have been built since 1870. An excellent corps of operators has been trained, and the telegraph is used for weather reports just as it is in the United States.

Within the same period, a postal system excelling our own in many respects (*e. g.* universal delivery, return postal cards, pos-

tal savings banks) has been created. There are now fifty thousand miles of postal roads, and one hundred and forty million pieces of mail matter go through the domestic mails annually. Their first foreign postal treaty was made with the United States in 1873; now two million pieces of mail matter go through the foreign department each year.

In 1868, Japan's imports amounted to $10,693,072; in 1890, they were $81,728,581. The exports for 1868 were $15,553,473; for 1890, $56,603,506. (Silver is the basis in every case.)

Japan reports an army of 245,528, of which about 60,000 are with the colors. On visiting its military college, General Grant wrote: "One of the foremost of similar institutions which I have seen in the world." The Navy Department reports 11,634 officers and men, and 34 men-of-war, with a tonnage (French) of 55,276, and 70,065 horse-power. The military appropriation for 1890 was $13,413,000; that of the navy $6,911,813.

There are one hundred and eleven light-houses, supplied with all modern improvements, in addition to light-ships, beacons, buoys, and other protective arrangements

for navigation. "Japanese warships have undertaken many soundings, harbor measurements, and other labors, whose results have been made permanent in valuable charts, so that," to continue in the words of Dr. Rein, "in this respect also the *Hi-no-maru* (circle of the sun) that is, the national flag, with a red sun in a white field, need not hide its folds."

Engaged in the coasting trade are 1,407 ships of foreign pattern, with a tonnage of 141,144; and 637,034 vessels of Japanese style.

The progress in education and in the diffusion of knowledge has been equally marked. Twenty years ago there was not in all the Empire a single newspaper published in the vernacular by a Japanese. To-day there are more than seven hundred periodicals, which sent out in 1890 an aggregate of 188,289,728 numbers. Seventeen Tōkyō dailies send out 46,872,000 numbers annually. The number of books published in 1890 was 17,658.

Immediately upon the restoration of the Mikado to power in 1868, a Board of Education was established; and it is a proof of the nation's earnestness, as well as of the

difficulties which have been encountered, that since that time, this Board and the whole educational system have each been remodeled eight times. As showing the spirit with which this work was undertaken, I quote from an Imperial Edict issued in those early years:

"Although learning is essential to success in life for all classes of men, yet for farmers, artisans, and merchants, and for women, it has been regarded as beyond their sphere; and, even among the upper classes, aimless discussions and vain styles of composition only were cultivated, from which no practical use could ever be deduced. Much poverty and failure in life are owing to these mistaken views. *It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member.*" In the same spirit the government has been laboring ever since, and, as a result, there is now an excellent — not perfect, of course — educational system which includes the kindergarten at one extreme, and a well-equipped university at the other. In its ninety kindergartens are gathered more than six thousand children. In its

29,233 elementary schools are 97,316 teachers and pupil-teachers, and 3,273,489 pupils. There are 49 ordinary middle schools with 10,441 pupils, 7 higher middle schools (colleges) with 3,939 pupils, and 46 normal schools with 3,938 pupils. In the University there are 120 instructors, 16 of them being foreigners, and 738 students. Of these students, nearly one half are in the Department of Law, nearly one third in that of Medicine, and one seventh are studying Engineering. The remaining departments of Literature and Science have about forty students each. The cost of this educational system is more than $8,000,000 (silver) annually.

The political changes have been not less marked. In 1868 feudalism was abolished and the *Tenshi* (son of Heaven) became, for the first time in many centuries, the *de facto* ruler of all Japan, swearing as he ascended the throne to give his people, in due time, a constitutional and representative government. After twenty years of waiting and preparation, that oath has been fulfilled. Japan has both a liberal constitution and a parliament. This is the "New Japan" which has already come. Its civi-

lization is by no means complete and satisfactory. The tendency of many to rest contented with material progress, railways, telegraphs, a growing commerce, a large army, etc., is recognized. That more than fifty per cent of its school population are not at school, and that female education lags far behind that provided for males, is admitted. The lack of a satisfactory "basis of ethics" is felt deeply by the most influential educators. The great danger to the nation from unprincipled politicians in the new parliament weighs heavily upon many a patriotic heart. The existence of concubinage, together with the unsatisfactory character of the present marriage laws and the marriage relation — one divorce to every three marriages — is widely lamented. Granted all these deficiencies, some of which will be touched upon in the succeeding chapter, the fact of great, solid, and beneficent progress already achieved still remains undisturbed. Who will not say, especially in view of the great contrast with the past, that the term "Shin Nippon" is not fittingly used? Who will deny that greater prosperity is still in store for this bright and energetic people?

CHAPTER XX.

CHRISTIANITY AND NEW JAPAN.

WHAT relation is there between Christianity and the New Japan described in the preceding chapter?

New Japan is largely a product of Christian influences.

Notice that I do not say that it is the product of Christian influences only. I cordially subscribe to the opinion advanced by Dr. W. E. Griffis in "The Mikado's Empire," that there were internal forces at work in Japan, which would have brought about a revolution in the national life, even though outside influences had not come into play. The presence of Commodore Perry's fleet in Japanese waters but quickened the action of revolutionary forces, which had long been in operation.

Notice further that in using the term "Christian influences," I mean something far wider than the direct efforts of the missionaries. Christian civilization has made

itself felt as a mighty power in Japan. Granted the existence of internal revolutionary tendencies, the indisputable facts remain that Perry's visit did precipitate this national revolution, and that the impact of Christian civilization gave form to the new civilization of Japan.

When the nation was unwillingly aroused from its slumber of two and a half centuries, whither did it go for its teachers and models? Not to China, or India, or Persia, or to any unchristian nation, but — as the result clearly shows, and as one of the two leading statesmen of that formative period once stated in my presence, — they deliberately took the civilization of Christian countries as their pattern. Their first railways, light-houses, and telegraphs were built by men from Christian England. Their soldiers were trained by Frenchmen, and their army organized like that of France. Their physicians were educated mainly by Germans. The teachers and text-books in their schools were largely from the United States, and to our Christian colleges and universities hundreds of their youth were sent for higher instruction. Their customs service, their postal, legal, educational, and political systems were obvi-

ously borrowed from Christian lands. Even their old calendar was given up, and the Gregorian calendar of Christendom adopted, and the Christian Sunday made a rest day for all officials, and for the teachers and pupils of the public schools.

It is not contended that these systems are all in complete accord with the teaching of Christ, but it is maintained that that teaching has been a formative principle to the civilization of which these systems are a part. Above all, contact with this civilization through its representatives in Japan, or by visits to foreign lands, brought the Japanese into relation with men permeated by the Christian spirit. The personal influence of Christian statesmen of America, England, or Germany over individual Japanese statesmen has been deeply felt and acknowledged. It is, for example, an open secret that when Count Ito, who afterwards framed the national constitution, visited Germany, he was remarkably affected by the evidently sincere declarations of the Emperor William and Prince Bismarck that the Christian religion is essential to the prosperity of Japan. The influence of Christian teachers and other employees of the government has been benefi-

cent in its results. Even those who have taken a position antagonistic to Christianity have not been able to disguise the fact that they were educated in schools founded by Christian self-sacrifice, and guided and ruled by Christian men ; and that they themselves were products of a culture permeated by Christian ideals. Not only the public men and institutions of Christendom, but the private home-life of Christian families also, has profoundly impressed Japanese students and others visiting the Occident. The influence of Christian books — books upon all subjects written in the Christian spirit, whether in the originals or in translations — has been incalculable. Wayland's "Moral Philosophy," Northend's "Teacher and Parent" and Dr. Wines's writings upon penology are good examples of this class, and fittingly close this imperfect list of the influences by which Christian civilization has achieved and is achieving a great victory physically, intellectually, and morally, over the non-Christian systems of Japan.

But the direct influence of Christian missions deserves a place close beside that of Christian civilization. Accounts have already been given of the influence of the

religion of Christ over individual hearts and lives, over communities, — resulting in the organization of a local church, — and of the growth of one of the larger Christian denominations. The time has now come to speak of the aggregate results of missionary effort. The latest available statistics are given in Appendix D.

These statistics, though not complete for all the missions, are sufficiently accurate to show, so far as a tabular statement can, the results and present condition of missionary effort in Japan. We have there more than five hundred foreign missionaries, and a considerably larger native force, living and preaching in five hundred different places. There are now thirty-three thousand Christians gathered into three hundred and forty-four churches, one evidence of whose faith is the gift of $72,000 in 1891 for Christian and philanthropic purposes. More than seven thousand youth are under instruction in the various institutions of learning; seventeen thousand pupils being enrolled in the Sunday-schools.

Surely that is no mean showing! Surely a movement of such dimensions must have no small influence upon the life of the na-

tion! Almost every page of this book illustrates the value of the work done. The influence of missionary physicians directly upon the tens of thousands of patients whom they have skillfully treated, indirectly upon the native medical profession, and, by their benevolent work among the poor, upon the thought of the people at large; the advice given and plans suggested in regard to prison reform; lectures upon political economy; their work in various schools from the Imperial University downward, — all these indirect forms of service have scarcely been touched upon. Speaking of mission schools, Count Inouye, whose statement concerning the influence of Christian civilization is referred to on page 229, stated in the same interview that reports universally agreed in putting the morals of their students at a much higher grade than those of students in other schools. As an example of the missionary's influence as a teacher, take Rev. Dr. Verbeck, whose important work has already been referred to. His position as the organizer of the school from which the present thoroughly equipped university has grown, and as adviser for many years to the educational department, was the begin-

ning of a chain of influences which sent many young men to the Christian schools of the West, introduced into Japanese schools thousands of our text-books, and secured as teachers and advisers in educational matters such men as Rev. Dr. Griffis, Captain Janes, President Clark, Dr. Vedder, Dr. Murray, and others. Dr. Verbeck's name is also on the list of the official translators of the Code Napoleon, — now, with some modifications, the law of the Empire.

But what shall we say of the influence of this considerable body of Japanese Christians?

As already intimated, it is a large estimate which puts the present number of Christians in Japan at forty thousand, or one in one thousand of its forty millions of people. This fact shows among other things that the thorough evangelization of the nation is still a great way off. Taken in connection with another fact, it has special significance. When the first Imperial Parliament opened in 1890, every one was surprised to find that, besides several Christian members of the House of Nobles, of the three hundred members in the House of Commons, twelve were members of Protestant Christian churches,

and the surprise increased when of the three nominations for speaker, made by the house upon its organization, the Emperor chose Nobuyuki Nakashima, a member of a Christian church, to fill that office. The third officer of the House is also a Christian. That is, of the whole population, only one in one thousand are Christians, while in the House of Commons, twelve representatives, including the first and third officers, or one in twenty-five, are members of Protestant churches. It has been said publicly and repeatedly that evangelical missions in Japan reach only the lowest and most ignorant classes, and that there is no trace of their influence upon the thought and life of the nation. Those who make or publish this statement may very properly now rise and explain how it can be reconciled with the above-mentioned facts.

What is the reason of this immense disproportion? Doubtless one explanation is in the fact that Christianity has appealed to and been received by the more intelligent classes. For example, it is well known that the proportion of students who are Christians is comparatively very great. But this does not explain how so large a proportion of

Christians came to be voted for. Really the explanation is very easy.

A few years ago the central government, doubtless with the wise purpose of educating its people in legislative processes, instituted legislative assemblies in the different prefectures into which the country has been divided since 1871. These assemblies possessed very limited powers at first, the limitations being gradually removed as they gained the wisdom of experience. To these local assemblies a few Christians were chosen, and it was found that, just as it was in the formative period of our own free and representative government, the best preparation for the legislator's duties had been the preaching of the ministers of the gospel. The little churches of Japan had been schools for training statesmen. To speak of external things first, the deliberations and decisions of individual churches, and of conferences and presbyteries, were a most valuable training in public speaking and in parliamentary methods, and made the Christians familiar in a most practical way with representative institutions, and government by majority as an integral part of them. But more than this had happened. In so far as their minds

were filled with the spirit of Christ they had come to look upon all men as their brothers and equals, and to feel under a constant constraint to labor with unselfish devotion to make men better and happier. In other words, Christianity had given them principles and, to a certain extent, methods of action. This gave them immense advantage as legislators over many of their colleagues who had neither the Christians' moral and intellectual training, nor the same courage of their convictions. The result was, that the Christians almost invariably came into prominence as disinterested and capable legislators. The measures for the public weal advocated and often carried to a successful issue by these men led to their appointment to important positions in these local assemblies, and indirectly to their increase in numbers. Thus in Gumma prefecture, where Christian principles had been most ably and fearlessly advocated and carried into practice, there were in its assembly, a year or two ago, nine Protestant Christians, including the chairman and vice-chairman, out of a total membership of sixty.

When, therefore, the time came to choose members of the Imperial Diet, what could

have been more natural than that the men who had distinguished themselves for legislative honesty and ability in the prefectural assemblies should be asked to go up higher? This is what actually did take place, and is the *rationale* of the presence of so many Protestant Christians in the first parliament of Japan.

To go back to the prefectural assemblies: it is worthy of note that in seventeen of the forty-five prefectures, Christians are found as members, their total number being more than thirty. The influence of these men has been, as a rule, on the side of honesty of administration and economy in expenditures; it has been felt in favor of temperance, and especially in the suppression of social vice. By Christian influence inside and outside of the assemblies, votes abolishing licensed vice have been reached in the seven prefectures of Kochi, Tochigi, Miyagi, Kanagawa, Kagoshima, and Fukushima. In others, the movement has come but little short of success. A friend of the writer, a member of the Kyōto Assembly, for carrying such a measure on to success, was violently attacked by a company of men at the instigation of the keepers of such houses,

and escaped only through the great exertions of his friends. The Kyōto government regarded the danger to his person so great that he was placed under the protection of two policemen, who, dressed in citizen's clothes, were with him day and night for weeks. In another prefecture, in their inability to secure the immediate passage of more stringent measures, high board fences were placed before every disreputable house to prevent indecent exposure.

And so it is in many relations of life. In temperance meetings, in educational meetings, in meetings for all purposes of benevolence or reform, it is the Christians who have principles to stand upon, who have a programme to follow. If they remain true to their Master's teachings they will increasingly sway men's consciences, and so, sooner or later, become the spiritual leaders and rulers of the empire.

CHAPTER XXI.

THE PRESENT OUTLOOK.

No account of mission work in Japan would be complete or candid, which did not recognize the conservative and anti-foreign reaction which has been noticeable during the past few years.

The coming of such a reaction has long been regarded as inevitable, and in many respects desirable. For a quarter of a century and more, the government and the people had been looking with wonder and admiration upon foreign lands. Our chapter on New Japan has shown us how many things they found in our civilization which they could wisely appropriate. A regular foreign fever set in. Everything domestic came to be looked upon as inferior; everything from abroad was accepted as superior, and adopted with little inquiry as to its merits. Government offices and schools had buildings in foreign style. Men of wealth began to follow the same fashion in building their residences.

Chairs, tables, and other foreign furniture became common. All officials were required to dress in European style. Soldiers, policemen, postmen, and railway employees, were all put into foreign uniforms. The English language became a part of the course of study in all grammar schools and those of a higher grade. Japanese ladies, imitating the example so generally set by their husbands and fathers, appeared in European costume; some in Parisian dresses, others in dresses that might have been made almost anywhere. Little boys of five years were arrayed in claw-hammer coats, and otherwise uncomfortably and grotesquely clad.

Food cooked, or supposed to be cooked, in foreign style, became the rage. Beer and wine, or their execrable imitations, could be had in the remotest interior towns. Dancing and cards became the passion of the hour. This more expensive style of living demanded higher salaries for officials, and an era of extravagance, or what to the people seemed extravagance, set in, and the burdened taxpayers grew restive. This opposition to the expensive manner of administering the government, and of official life, is the explanation of the fact that in the first session of

the first parliament, the twelve and a half millions of dollars for national expenditure, submitted to it by the government, were reduced to six millions. It also explains the dissolution of the parliament in December, 1891.

The excessive value placed upon all foreign articles and institutions was justly resented by those who felt that Japan has much that is worthy of preservation. The careful discrimination between the good and evil elements in Western civilization, and the gradual assimilation of the former only, rather than the mechanical incorporation of the whole, was advocated. The unjust position taken, and the unreasonable delays made by foreign powers in the matter of treaty revision, were seized upon and industriously used by ultra-conservatives to irritate the people.

And so the reaction came, political, social, and religious. After the manner of reactions, it went to extremes. The new treaties with foreign powers which had been agreed upon but not formally ratified, although far more favorable than the existing ones, met with strong popular disapproval on the ground that they did not recognize

the sovereignty of Japan and the progress she had made. So strong was public sentiment on the question that the government was practically compelled to repudiate them, and even the statesmen who aided in framing them were forced into retirement. Conservatism in the family and in social life asserted itself, and missionary work, which doubtless had been aided in its advances by the wave of popularity which belonged to all things foreign, felt keenly the force of the reaction. "Christianity," it was said, "is an Occidental religion, good enough for Occidentals, it may be, but unsuited to the genius of Oriental peoples. It is the state religion of some and the prevalent religion of all of these nations which are so unjustly refusing us a revision of the treaties. To accept it, therefore, is to throw discredit not only upon the religions which our fathers have handed down to us, but upon those fathers, and upon our national history and life as well." "The Christians," they went on to say, "do not observe our holidays, which are patriotic quite as much as religious, and many of them refuse to bow before the portrait of the *Tenshi*, saying 'There is another king, one Jesus.' They

are therefore unpatriotic. Belief in Christianity means denationalization, and is it not true that these 'Christian nations' have used missionaries as pioneers of their own conquests?"

And just at that time there was a conjunction of influences unfavorable to evangelical Christianity. A Unitarian "envoy" arrived in Japan, "not to convert, but confer with the Japanese upon religious matters." He published articles upon "the value of species in religion," and regarded the missionaries as unwise in asking the Japanese, and they foolish in consenting, to forsake their inherited religions. He declared himself to be "a follower of Buddha and all other great religious teachers." The word "Unitarian" was said to mean "the unity of mankind;" and "atonement, salvation and the future life" were "the deadest of issues." In Japan the Orthodox ministers of the United States, as well as the missionaries, were charged with insincerity, and in our own land it was frequently stated that evangelical missions had failed to touch the thought and life of Japan.

Then there came several German missionaries who, while showing an excellent

spirit in many respects, began the dissemination of extreme critical views as to the structure and nature of the Bible. All of the Gospel of John and much of the Synoptics are destitute of historic value. There were no miracles. Not even the resurrection of Christ was real. The circumstances of the birth of Jesus, his birthplace, and Davidic descent, are all uncertain; the gospel stories of them were manufactured from the Old Testament. Ready as we are to recognize the noble work done by Unitarians elsewhere, and to accord them Christian fellowship when working "In His Name," and fearless as we are of the results of critical investigation of all kinds, it is the simple truth to say, that the principal effects of the early years of these two movements were doubts of the gospel and distrust of the missionaries sown in the minds of Japanese Christians.

About the same time a number of young Christians came to the United States. Despite the cautions given them, they expected to find the nation with such a religion and such a history very like heaven itself. But when they saw our treatment of the Chinese and Indians, and perhaps received similar

treatment themselves; when in some of our cities they found the saloons in full blast, even on Sunday, is it strange that they were tremendously disappointed? Is it strange that they found it easy to believe the assertion which they had frequently heard in Japan, that Christianity is losing its power over Western peoples?

One young man went on to Europe, had an interview with the author of "Robert Elsmere" in London, and met several liberal thinkers in Berlin, and, as he has since said both publicly and privately, he started homeward with his faith greatly shaken. Passing through Egypt and India he found the heel of the Englishman upon the necks of the darker races, and he asked himself, "Shall Japan share a similar fate?" His patriotic soul revolted at the thought, and on his return to his native land he joined in the already popular cry "Japan for the Japanese." The lamentable failure of union between the two largest denominations in Japan was another evil star in this unfortunate conjunction.

In July, 1890, several leaders in our churches plainly told us that, whereas in former times their people preferred to be

taught by a stammering foreigner, rather than by a Japanese whom they could fully understand, they now preferred Japanese preachers and theological teachers, and that this change was permanent. To some of us that was the darkest hour of missionary experience. If this condition of things was to be permanent, as these leaders thought, the end of our usefulness was near at hand.

But indications soon appeared that the reactionary pendulum had reached its farthest point, and was again returning to the centre. Experienced pastors and evangelists gave as one reason for the retarded progress in evangelistic work that year, which had saddened all hearts, "a lack of confidence in and coöperation with the missionaries." Then came public and private testimony to the freedom accorded them by the missionaries in ecclesiastical polity and in the framing of their creeds, and to the love shown them under all circumstances. At the annual meeting of the churches in Okayama in 1891, there was still free if not caviling criticism, and suggestion as to how we could do our work more effectively (criticism and suggestion which we gratefully received), but the vote to ask the missionaries

to continue their coöperation was carried with the clapping of hands by the pastors and evangelists present. At the same meeting a special arrangement was made to send out one foreigner and one Japanese together to each district, to arouse renewed enthusiasm in evangelistic work. The most urgent appeals for a large increase of the missionary force have also been made.

Then, in May of the same year, occurred an unexpected event which powerfully affected the whole people. The Czarowitz of Russia, who was visiting Japan, was attacked by a policeman while riding through the city of Otsu, and narrowly escaped with his life. It is impossible for those who were not on the ground to understand what a shock this produced. The *Tenshi* with his cabinet made a hurried journey of two hundred and fifty miles to Kyōto, went in person to the hotel where the wounded prince was lying, and apologized for the insult offered him. The governor of the province, who had held his office but five days, was removed; the chief of police was removed and degraded.

The common people were profoundly affected. "See how shamefully we have

treated a guest, a royal guest! What will mighty Russia do! Into what sorrow and anxiety has this act plunged our emperor!" and similar exclamations were heard on every hand. One woman made a journey of more than two hundred miles to Kyōto, and standing before the government building took her own life, as she said, "to atone for the nation's crime."

The popular feeling began to show itself in the newspapers. "'Japan for the Japanese' is a cry that has reason in it, but after all, it may be abused by ignorant men. Let us be more careful." Later articles were published on "The End of the Reaction." That time is not yet reached, — it may still be years in the future; but there is good ground for the more sober statement that "the tide is turning."

There is reason to believe that the theological tide is also turning. One of the young men who, according to his own statements, felt his faith slipping away from him, is now publishing articles with these sentiments: —

"Christ was sinless; Christ was unique in knowledge and independence; Christ's death on the cross was not simply an example but necessary to our salvation, — how, I don't know.

"The resurrection was true; the real Christ is present. Christ is a living Christ; Christ is a Spirit; Christ is God."

The simpler creeds, recently adopted by the two largest Christian denominations, are clear and outspoken on the essentials of evangelical religion. (See Appendix E.) At the close of an harmonious session of a presbytery in Tōkyō, in October, 1891, the moderator (a Japanese) addressed its members as follows: "Novelties in doctrine have disturbed the peace of the church during recent years, but the disturbance is giving way to quiet trust, as the Christians learn that nothing can take the place of the old gospel. Never before was the truth of the divinity of our Lord so intelligently and firmly held as now."

It would be unwise for the missionaries to expect the Japanese to receive and adopt our theology unchanged in form; and the greatest folly, to attempt to keep them in ignorance of the discussions going on in Europe and America to-day. The discussion must go on there as it goes on here, and the more thorough, the better and the safer. Only there the forces being, in chemical nomenclature, in a nascent state, their operation is the more intense. We fight, too,

without the large numbers, the generations of Christian experience, or the thorough equipment that is possessed in Christian lands. The conflict is desperate and will be long; but with wisdom in the use of the resources at our command, — above all, with harmony and mutual confidence between native and foreign workers, — victory is certain. Enough has been said in the preceding pages to show the high estimation in which the Japanese preachers and pastors are held by the missionaries; and the appeals for reinforcements just referred to, and the kind words and deeds spoken of in the succeeding chapter show how the missionaries are appreciated by their Japanese brethren. If ever there was a case in which union gives strength it is this, and each member of the alliance ought to guard the other's honor and reputation as he guards his own. Failure to do so is an invitation to defeat and disaster. The greatest danger is not from our enemies, but from our own ranks; for in Japan, as everywhere, the words of Erskine are true, that "the strongest arguments in favor of Christianity are the sanctifying influences of its doctrines; the strongest arguments against it are the unsanctified lives of its disciples."

CHAPTER XXII.

SAYONARA.

SHOULD the missionary in Japan ever be tempted — as he sometimes doubtless is — to think that the Japanese do not want him there, the cordial expressions of good will which he receives when he starts homeward are well fitted to dispel all such thoughts. For days, it may be for weeks, he is in demand for *sōbetsukai* (farewell meetings) in different places and under different auspices, and he is wholly unprepared for the kindly feeling toward himself and family which he hears expressed on every hand. Every one whom he has aided or befriended in the slightest degree now recalls the fact, and acknowledges it in some touching way.

A distant Christian community, which he visits on the eve of his departure, gathers in an upper room, and with words of formal thanks from the leader, and many prayers by its members for his safety by sea and

land, assures the missionary of grateful remembrance. The oldest of its members, a man of seventy-seven years, reads the following original poem: —

"Ima shibashi kuni wa ochi-kochi hedatsurumo
Nochi ni wa kimi to amatsu mi sono ni."

The meaning, but not the aroma, of this, may be gathered from these rude lines: —

Though now awhile we dwell in lands apart,
Soon in heaven's fields heart shall gladden heart.

Then there is a larger *sōbetsukai* at the college, arranged for and managed by the students. Members of different classes dwell upon the many good deeds and incomparable virtues of the departing, in fervid oration, in stilted Chinese *shi* (verse), and in smooth flowing Japanese *uta* (poems) of the style given above. There are songs, general and special, in English and Japanese, and the whole is crowned with a *sembetsu* (parting present) of a beautiful vase.

A feast *à la Japanaise*, given by the graduating class to the faculty of which he is a member, at a restaurant by the riverside, is next in order.

Then comes the church and Sunday-school with which *Mrs.* Missionary has been associated, and two more *sōbetsukai*, with speeches,

poems, songs, prayers, and *sembetsu* are arranged for, and gone through with. Photographs are desired, and for several days, in order to accommodate different sets of busy people, the photographer is employed, at intervals, from six in the morning till sunset.

Representatives from another country church come fifteen, twenty, and twenty-five miles, bringing personal remembrances, as well as a gift from the church at large. Their really deep feeling at parting with an associate of many years is disguised in formal manners. "Blest be the tie that binds," in Japanese, is sung, prayers are offered for mutual safety and prosperity, and the most formal leave-taking follows.

Sembetsu from individuals, from associates in school or church work, from students taught or aided, from shop-keepers patronized, from the members of his modest household, follow in profusion. Some are both beautiful and valuable. Even those of slight pecuniary value — fans, tea-pots, tea-cups, vases, pictures, or whatever they may be — are prized for their intrinsic beauty, and more because they are symbols of the donors' kind regards. Students confessing their poverty bring their family swords; others

bring articles of historic association; others still, original poems, of one of which the following is a paraphrase: —

> As on a wet and gloomy night
> We love to think of the moon's soft light,
> So in the land to which you 've gone
> In memory bright keep fair Nippon.

In the original, there is a play upon the word *ame* (rain), and the first part of the word America, which gives it a decided poetic flavor.

When the day for departure comes, the principal, some teachers and many students from the college, and scores of Christians from the city, including two members of the national parliament, are at the railway station two and a half miles away from his home, to speed his parting. Letters are put into the hands of himself and the members of his family, to read by the way, as if spoken words were insufficient to express their overflowing kindness. One young man follows him to Yokohama, earnestly asking to be taken to America, — the supposed fountain of all that is wise and good, — that he may become another Neesima. He is restrained only by the suggestion that it would be showing disrespect to that noble

man, and disparagement of his work, not to use to the utmost the advantages afforded by the school which he has planted. Just before embarking, a beloved pupil puts another poem into his hands: —

"Kimi ga noru kisemu no keburi miyuru ma wa
Toku okuramu Fuji no shirayuki."

Until thy steamer's smoke is lost to sight
Thou 'rt watched by Fuji's snow so pure and white.

Were these courtesies thought of as special to the present recipient, they certainly would not be chronicled in these pages. They are given, only because they show in a concrete way the touching attentions which the Japanese shower upon those who have lived and labored among them. Such attentions move the heart most deeply, and make strong the desire to add to our *sayonara* the words which so naturally follow it, — *mata mairimashō* (we will come again). And so, as we sail away, all other thoughts and feelings are overshadowed by grateful love for those who have thus poured out their kindness upon us, and our hearts respond to the affecting *wakare no uta* (poem of parting) so characteristically Japanese: —

"Kagiri naku
Omou namida ni

Sobochinuru
Sode wa kawakaji
Awan hi made ni."

Until the day when we shall meet again,
Drenched will be my sleeve with tears that fall like rain.

APPENDIX.

A.

Report of the Committee on a Christian College for Japan.

The members of the mission of the A. B. C. F. M. are impelled to urge upon the Prudential Committee, and upon men of wealth in America, the importance of the immediate and thorough endowment and equipment of a Christian College in Japan.

Education is the bulwark of religion in every age and in every land. If this be true, the necessity for a Christian education was never more manifest than it is to-day in Japan, where Christianity stands face to face with the most polished heathenism, and, perhaps, the most insidious skepticism in the world.

Shintoism has been closely identified with and strongly supported by the ancient language and literature of Japan. Buddhism came here, bringing with it the Chinese language, and its teachers have ever fostered Chinese learning as an important auxiliary to their religious teachings. But the awakened Japanese mind finds that these systems of learning are unable to maintain their position in the presence of the new civilization coming here, and that these religions, with their fanciful cosmogonies

and philosophic theories, are contradicted by the Western science which he is learning. They are therefore discarded, and all through the Empire we find young men ambitious of learning the English language and English science. As a result, Government schools are established in every city, and English and American teachers are imported to whom the education of these young men, the first young men of the land, is intrusted. But these foreign teachers are for the most part immoral and irreligious, and the science which they teach is skeptical. "No scientific man," say they, "is a Christian." "The Bible, when weighed in the balance, and tested in the crucible, is found wanting." And so skepticism, clothed in the garb of English science, and speaking with the silvered tongue of English literature, is taking possession of many of the most cultured minds in Japan. Who will stay it in its course, or bid it depart? Plainly we cannot trust to the teachers in the government schools. We cannot look for help outside of those who believe that the fear of Jehovah is not only the beginning of wisdom, but also perfectly consistent with its highest development.

We are favored in having identified and entirely in sympathy with us, in Mr. Neesima, a native so thoroughly educated as to command the respect of even the most skeptical minds of Japan, and who also stands very high in the regard of the leading men of the Empire. While neither Mr. Neesima nor any member of the Mission undervalues Biblical training or teaching, nor for one moment thinks of that as second to scientific and literary culture, we all feel that this skepticism lays upon us the

necessity of establishing a college in Japan, so thorough in all its equipments as to put it on an equality with the best government schools, and yet so Christian as to lead a large proportion of its students to pass from it into our Theological Training School, — in short, a college which shall give to young men here such a Christian education as Mr. Neesima received in America.

We feel sanguine that through Mr. Neesima's influence a large part of the endowment can be raised in Japan, perhaps enough to erect and furnish the buildings ; for the endowment of the professorships we look to men of wealth at home.

We have already secured in Mr. Neesima's name five and a half acres of land adjoining the old palace grounds of the Mikados in Kyōtō, for the nominal price of five hundred and fifty dollars. Kyōtō has long been considered the religious and educational centre of the Empire, and it affords a most desirable location for the college. It is the purpose of the mission to erect buildings on a part of this land for a Theological Training School, and we hope that a college may occupy the remainder.

[After giving a plan "for the ownership of the property, control of the funds and management of the school," the report goes on to say : —]

With such a general plan, and under such needs, we ask for the immediate endowment and equipment of a Christian college in Japan, for these three things seem plain to us, viz. : —

1. The need is immediate. There is no time to wait. There never was a time in Japan so full of promise, and yet so full of danger, and each day of

delay makes the promise less, and the danger so much the greater.

2. The men as well as a large part of the money must come from America. We have such important and pressing evangelistic work here that neither Mr. Neesima nor any member of the Mission feels willing to turn aside for college work.

3. The college should be thoroughly Christian.

. . . . . .

Adopted by the Mission to Japan, Kobe, June 21, 1875.

(Signed) O. H. GULICK,
Secretary.

B.

Dōshisha University, 1891–92.

FACULTY OF INSTRUCTION.

(*Arranged according to time of appointment.*)

Rev. H. Kozaki. President; Acting College Pastor; Professor of Bible Instruction and Apologetics.

Rev. Jerome D. Davis, D. D. Professor of Revealed Theology.

Rev. Dwight W. Learned, Ph. D. Professor of New Testament Literature and Exegesis; Church History; Economics and Politics.

Herman K. Morita. Professor of Logic; Mental and Moral Sciences.

Rev. M. L. Gordon, M. D., D. D. Professor of Homiletics and Pastoral Theology.

K. Shimomura, B. Sc. (Worcester Polytechnic Institute). Professor of Chemistry; Director of the Harris School of Science.

Rev. C. Marvin Cady, A. M., B. D. Professor of English Language and Literature.

John C. Berry, M. D. Professor of Physiology and Hygiene.

G. Eu Katō. Professor of Mathematics.

Thomas K. Ukita. Professor of Ancient and Modern History.

Edmund Buckley, A. M. Professor of Philosophy.

Rev. Arthur Willis Stanford, M. A., B. D. Professor of Old Testament Literature and Exegesis.

(Vacant.) Professor of Translation of English.

Rev. George E. Albrecht, A. M., B. D. Professor of German Language and Literature; New Testament Literature and Exegesis.

George C. Foulk (Annapolis Naval Academy). Professor of Mathematics.

(Vacant.) Professor of Physics.

T. Fukushima. Mathematics.

Y. Shigaki. Translation of English.

K. Hanabatake. Translation of English.

M. Adachi. Translation of English.

Y. Nishimura. Free-hand and Mechanical Drawing.

N. H. Kodama, M. D. (University of Michigan). Professor of Biology.

Rev. T. Matsuyama. Professor of Japanese Literature and History.

S. Monden. Chinese.

Y. Ono, B. Ph. (Oberlin College), Ph. D. (University of Michigan). Professor of Economics; Director of the School of Political Science and Law.

Arthur W. Beall, B. A. English Language and Literature.

H. Kato. Acting Assistant Principal of the Preparatory School.

G. Kashiwagi. Mathematics.

B. Hadano. Mathematics.

M. Hanada. Chinese.

K. Kuriu. German and Physics.

K. Asukai. Keramic Arts.

K. Yuasa, B. D. (Oberlin College), Ph. D. (Yale University). Professor of Old Testament Literature and Hebrew.

Y. HATTORI, B. A. Translation of English and Elementary Sciences.

REV. HARPER H. COATES, M. A., B. D. English Language and Literature.

I. KATO. Lecturer on Buddhism.

K. YAMASAKI. Lecturer on Jurisprudence.

Y. HARA. Lecturer on Book-keeping.

K. KOGA. Japanese Composition ; Dormitory Manager.

O. ŌTANI. Japanese History.

U. WAKAMATSU. Mathematics ; Japanese Geography and History.

ORLANDO N. BENTON. English Language and Literature.

C.

Japanese Christian Literature.

The Life of Christ. Rev. Wm. Imbrie, D. D., and Rev. K. Ibuka.

—— (Illustrated.) Rev. J. D. Davis, D. D.

Young's Christ of History. Rev. K. Ibuka.

Geikie's Life of Christ. Translated by Rev. M. S. Vail.

Stalker's Life of Christ. Translated by Mr. Adachi.

Commentary on the New Testament. Rev. D. W. Learned, Ph. D.

—— The Four Gospels. Rev. N. Tamura.

—— The Sermon on the Mount. Rev. J. L. Atkinson.

—— First Corinthians. Rev. Otis Cary and Rev. P. Kanamori.

—— Thessalonians. Rev. J. H. DeForest, D. D.

A Harmony of the Gospels. Rev. Mr. Hutchinson.

A System of Theology. Rev. J. L. Amerman, D. D.

—— Rev. J. D. Davis, D. D.

Raymond's Systematic Theology. Translated by Rev. Mr. Yamada.

Harris's Self-Revelation of God. Translated by Rev. T. S. Tyng.

Lightfoot's Essays. Translated by Rev. T. S. Tyng.

Hopkins's Evidence of Christianity. Translated by Rev. T. S. Tyng.

Fisher's Grounds of Theistic and Christian Belief. Abridged and translated by Rev. J. T. Yokoi.

Bowne's Philosophy of Theism. Translated by Rev. J. F. Belknap.

The Mystery of Life. (English and Japanese.) Rev. G. W. Knox, D. D.

Evidences of Christianity. (English and Japanese.) Rev. J. D. Davis, D. D.

Old Testament Introduction. Rev. H. B. Johnson.

Old Testament History. Rev. S. G. M'Laren.

Briggs's Messianic Prophecy. Translated by Rev. M. L. Gordon.

A Church History. Rev. D. W. Learned, Ph. D.
—— Rev. D. S. Spencer.

Sheldon's History of Doctrine. Translated by Rev. M. S. Vail.

Cruden's Concordance. Rev. D. W. Learned, Ph. D.

Life of Neesima. Rev. J. D. Davis, D. D.

Gladden's Being a Christian. Translated by Rev. J. T. Yokoi.

The Resurrection. Rev. J. H. DeForest, D. D.

Dale's The Living Christ and the Four Gospels. Translated by Rev. T. Harada.

D.

Protestant Missionary Work in Japan for the Year 1891.

Condensed and Corrected from Statistics prepared by Rev. F. Staniland, Yokohama.

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries.			Stations.	Out-Stations.	Churches.	Baptized Adult Converts, 1891.	Total Adult Membership.	Theological Students.	Native Ministers.	Preachers & Helpers unordained.	Contributions of Natives for all purposes, in yen. 1 yen equals 83 cents (gold).
		Male.	Unmarried Women.	Total, including Wives.									
Presbyterian Church of the U. S.	1859	25	26	73	11	–	–	–	–	–	–	–	–
Reformed Church in America	1859	10	8	28	4	–	–	–	–	14	–	–	–
United Presbyterian Church of Scotland	1874	2	–	4	1	–	–	–	–	–	–	–	–
The Church of Christ in Japan	–	–	–	–	–	4	73	844	10,961	59	58	87	16,628
Reformed Church in the U. S.	1879	3	3	9	1	–	–	–	1,729	9	–	–	–
Presbyterian Church in the U. S. (South)	1885	10	5	23	5	–	–	–	–	–	–	–	–
Women's Union Mission Soc. of America	1871	–	3	3	1	–	–	–	–	–	–	–	–
Cumberland Presbyterian Church	1877	4	7	15	4	5	–	–	–	4	–	–	–
American Protestant Episcopal Church	1859	12	12	24	5	28	27	250	1,240	20	6	29	2,263
Church Missionary Society	1869	23	17	40	11	24	55	247	1,903	18	5	46	3,051
Nippon Sei Kokwai	–	–	–	–	–	72	–	–	–	–	–	–	–
Society for the Propagation of the Gospel	1873	1	2	4	1	–	–	151	–	8	5	9	–
Wycklifffe College Mission (Canada)	1888	2	–	3	1	2	1	3	27	1	–	2	29

American Baptist Missionary Union	1860	16	14	44	7	49	15	243	1,204	10	5	41	651
Disciples of Christ	1883	3	3	9	2	1	4	59	231	–	–	4	92
Christian Church of America	1887	2	–	3	1	4	3	25	150	3	1	3	58
Baptist Southern Convention	1889	2	–	4	1	2	–	7	15	–	–	3	–
A. B. C. F. M. Kumi-ai Churches	1869	32	33	92	13	79	71	1,040	10,760	92	28	101	25,707
Berkeley Temple Mission, Boston	1889	1	–	2	–	–	–	–	–	–	–	–	–
American Methodist Episcopal Church	1873	20	31	51	9	54	54	462	3,839	43	28	50	15,141
Canada Methodist Church	1873	9	12	29	5	12	15	130	693	12	8	45	7,346
Evangelical Association of North America	1876	5	–	10	1	6	7	77	445	10	13	16	661
Methodist Protestant Church	1880	5	2	12	2	1	2	15	217	2	–	5	150
American Methodist Episcopal Ch. (South)	1886	14	5	30	7	22	10	94	399	17	5	24	373
General Evangelical Prot. (German-Swiss)	1885	2	1	3	1	5	3	31	228	11	1	4	300
Society of Friends, America	1885	1	1	3	1	3	1	3	35	–	–	4	–
International Missionary Alliance	1891	1	2	4	–	–	–	–	–	–	–	–	–
Unitarian	1889	2	0	2	1	5	1	–	–	9	1	6	–
Universalist	1890	2	1	3	1	3	2	37	37	7	–	4	70
Total of Protestant Missions for 1891	–	209	178	527	97	381	344	3,718	34,113	349	164	463	72,525

E.

The creeds thus adopted *under fire*, so to speak, are given as objects of more than passing interest. That of the *Kumi-ai* churches, adopted April, 1892, is as follows : —

"We believe in one God, infinite and perfect, who is revealed in the Bible as Father, Son, and Holy Spirit.

"We believe in Jesus Christ, who, being God, became man, suffered, died, and rose again for the redemption of the world.

"We believe in the Holy Spirit, which gives new life.

"We believe in the Bible, which was given by inspiration and makes us wise unto salvation.

"We believe in the Holy Church, baptism by water, the Holy Supper, the Lord's Day, immortality of the soul, resurrection of the dead, and a righteous judgment."

The church that has grown up in connection with the work of the six Presbyterian missionary societies, the "Church of Christ in Japan," has adopted the following : —

CONFESSION OF FAITH.

"The Lord Jesus Christ, whom we adore as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin ; and all who are one with Him by faith are pardoned and accounted righteous ; and faith in Him working by love purifies the heart.

"The Holy Ghost, who with the Father and the Son is worshiped and glorified, reveals Jesus Christ to the soul ; and without His grace man, being dead in sin, cannot enter the Kingdom of God. By Him the prophets and apostles and holy men of old were inspired ; and He, speaking in the Scriptures of the Old and New Testament, is the supreme and infallible Judge in all things pertaining to faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its confession ; and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving : —

"I believe in God, the Father Almighty, Maker of heaven and earth ; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into Hades ; the third day He rose from the dead ; He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty ; from thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the forgiveness of sins ; the resurrection of the body, and the life everlasting. Amen."

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